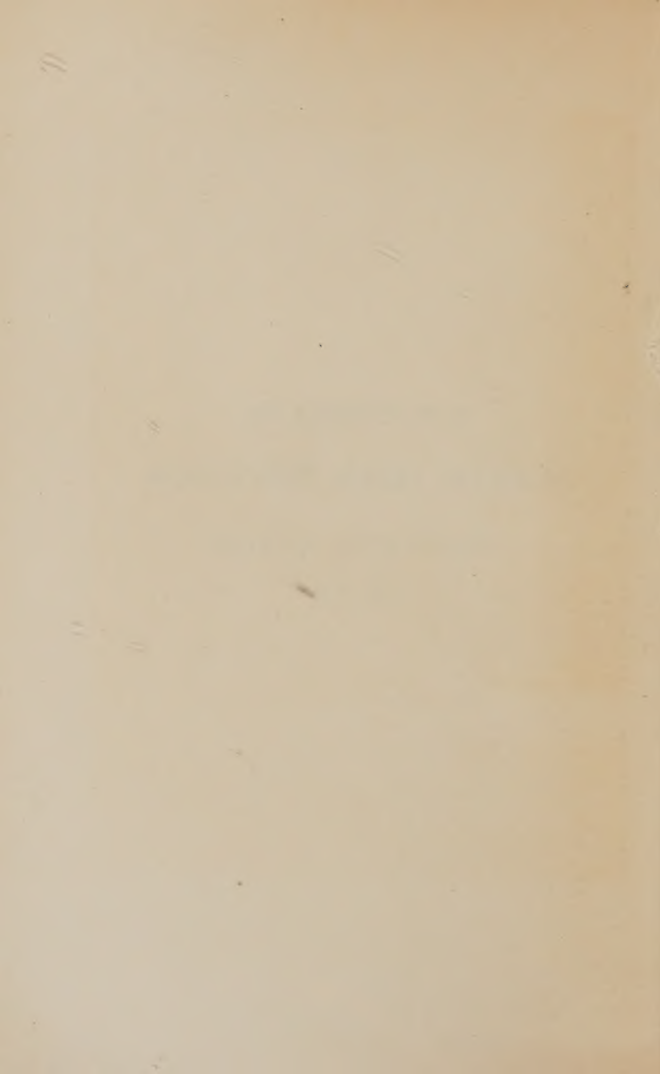




THE WORKS OF
ALFRED LORD TENNYSON

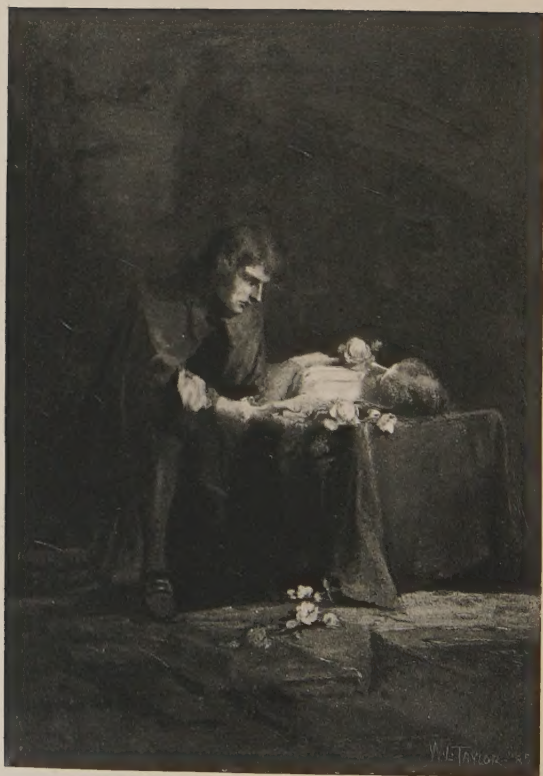
FARRINGFORD EDITION

VOL. VII





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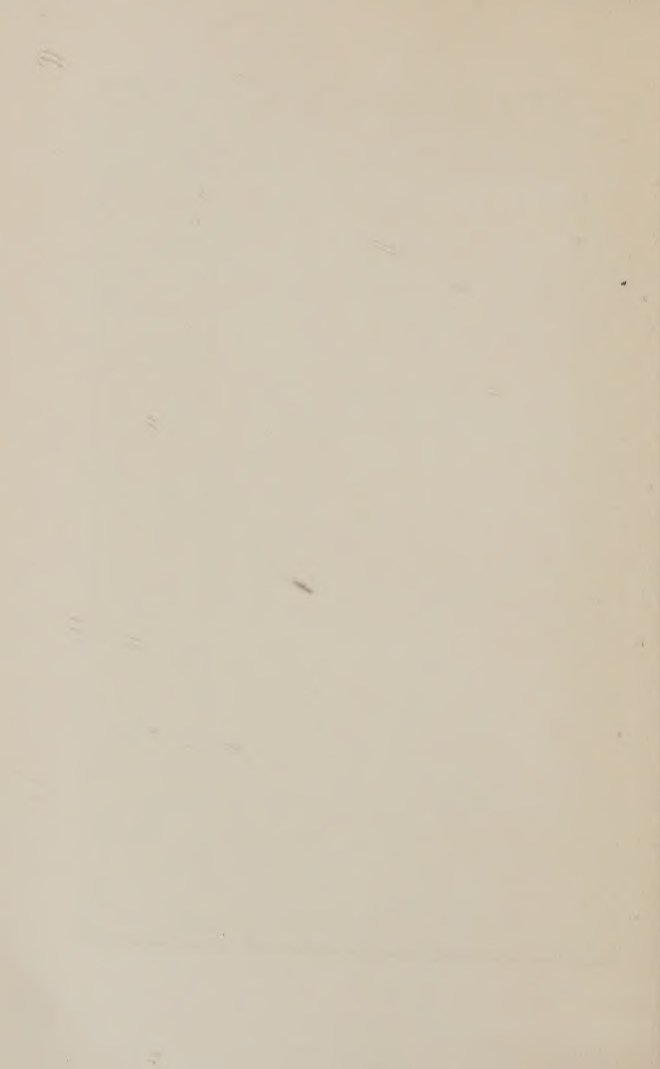
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POETICAL
WORKS OF
ALFRED
TENNYSON

VOLUME
VII

FARRINGFORD
EDITION

T Y CROWELL & COMPANY
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THE WORKS OF
ALFRED LORD TENNYSON

EDITED BY
EUGENE PARSONS



LOVER'S TALE
BALLADS



NEW YORK
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INTRODUCTION.

THE poems in this volume give expression to Tennyson's characteristic opinions on religion, philosophy, and politics. While his point of view may not be always exactly the same as that of the speaker in "Despair," "Rizpah," "In the Children's Hospital," and in "Locksley Hall Sixty Years After," it is plain that these utterances show the drift of his thinking on religious matters. They are in line with the message of "In Memoriam" and "The Ancient Sage." His liberal tendencies became more pronounced in his old age; there remained, however, a substratum of evangelical theology in his creed. As a Broad Churchman, he held about the same position as that of his intimate friend, F. D. Maurice, and his theology is characterized by the same vagueness and indefiniteness. It is interwoven with the idealistic philosophy of Kant, and tinged with Platonism.

Tennyson stood for the hopes and faiths most dear to the English heart. His was a voice proclaiming a stern ideal of duty. His was the voice of a prophet, reproving, exhorting, inspiring. In many ways he touched and enriched the spiritual life of Great Britain and the world. His impress on his age may be traced especially in three main lines: first, his contribution to what may be called character, by restating the everyday truths relating to conduct;

second, his advocacy, in a materialistic age, of the fundamental belief in God and of the message of salvation which Christ brought; third, his catholicity and his interest in the liberal movement of his time, his work in promoting the non-sectarian temper and the open-minded search for truth.

The Notes at the end of the volume deal with some phases of Tennyson's ethical and philosophical teaching, and the Introduction of Vol. IX. with Tennyson as a liberalizing force. Something remains to be said here of the religious element in his writings, and of his attitude toward scepticism and secularism.

Practically, Tennyson is one of the most helpful of poets. His verse is a moral tonic. His pithy sayings and neatly-turned proverbs are replete with wisdom. His poetry, like Wordsworth's, helps men "how to live." His writings are a storehouse of counsels and warnings, invaluable not only for guidance in secular affairs, but for strengthening character. Most of the men and women who figure in his works have the moralizing habit well developed, and they are always ready with maxims and sage reflections on the duties and virtues. "Better die than lie," says the honest Harold when tempted to dissimulate. The Princess realized the importance of true ambition —

"Better not be at all than not be noble."

In many a poem Tennyson furnishes examples of heroic self-repression, self-denial, self-sacrifice, and self-mastery. Humility he terms "the highest virtue." On the other hand, he sees the need of self-assertion —

"What rights are his that dare not strike for them?"

He praises courage and recognizes the value of self-confidence. The kindred virtues of obedience and patience are regarded as essentials of true manliness. A part of life's discipline is to learn how to endure :

"It becomes no man to nurse despair,
But in the teeth of clench'd antagonisms
To follow up the worthiest till he die."

If there be any excellence that the poet exalts and prizes above all others, it is love. Love incarnate in Christ he acknowledges as his Lord and King. To him "love is the only gold." It is eternal, triumphant over time and the grave. Love brings sweetness out of the bitterness of bereavement. The ministry of sorrow and suffering, which is the theme of his noblest song, is accomplished through love. Love is the secret of happiness. Love effaces selfishness. It casts out fear and distrust. Referring to lovers' quarrels, in "The Miller's Daughter," he says —

"Love is hurt with jar and fret."

Love draws out what is sweetest and holiest in woman — it develops and sanctifies her. It is the passion that transmutes and refines the man, that arouses the better nature in him. Love is forgiving in one who has been wronged, and in this there is something divine :

"Human forgiveness touches heaven, and thence —
For you forgive me, you are sure of that —
Reflected, sends a light on the forgiven."

Love not only "keeps down the base in man," it stimulates the longing to excel and nourishes the desire for service. Love prompts to the life of renunciation for the sake of God and man.

Tennyson's creed, though somewhat vague, was essentially orthodox. He remained a faithful son of the Anglican Church, in which he was born and his children baptized. He prized the essentials of religion beyond rites and ordinances. He had felt the quickening power of Coleridge's spiritual teaching, and he owed a great deal to the influence of other Latitudinarians.

He had much in common with Maurice, who broke away from some of the dogmas and traditions of the Anglican Church. Maurice asserted the importance of individual independence in religion. He dwelt on the value of internal evidence as answering to the truths of revelation. Spiritual intuition, "the inner voice," was to him of more account than antiquated forms and showy processions. He laid more stress on a living faith than on an ancient liturgy. He was intensely interested in efforts to improve the material condition of workingmen. This brief exposition does scant justice to the spirit of the man and the scope of his thought.

In a period of upheaval and reform, Maurice and other men of culture and broad sympathies came to the front and "recovered for religion its hold on life." While Newman and other Tractarians were advocating "a restoration of Catholic customs and doctrines which had become obsolete since the Revolution of 1688," the leaders of the Broad Church party started a movement for practical Christianity, as distinguished from "institutional religion." Among the men who helped the cause of reform and liberalism were Archbishop Trench, Dean Milman, Thomas Arnold, F. W. Robertson, and Charles Kingsley.

Tennyson's poetry shows his familiarity with the religious thought of the nineteenth century. It must always be reckoned as part of the literature of the Latitudinarian school in England. He did much to usher in the newer day of liberal theology. One phase of recent theological thinking is partly due to his influence — the change in our conception of God as a personal Being of perfect justice and yet of infinite tenderness. In many a poem he dwells on the divine endurance of the Father of all. The passionate lyric "Despair" contains a rebuke for Calvinists with their "cramping creeds," as well as for the atheist's darker negation. While it is true that Tennyson did not keep pace with the "evolutionary reorganization of thought" in the latter half of the nineteenth century, he deserves a place among the exponents of Liberal views.

As the son of a rector of the Established Church, Alfred Tennyson was brought up in an atmosphere of piety. His mother was a saint on earth. As might be expected, the son of such a mother was himself a constant reader of the Bible. His mind was saturated with Biblical imagery, and many a figure and incident from the sacred volume are embedded in his poetry. There is an undercurrent of religious feeling in nearly all of his larger poems.

Occasionally Tennyson indulged in pantheistic speculation. "In Memoriam" was pronounced pantheistic by a clergyman. But in later poems he took care to correct this impression. In "The Higher Pantheism" he sings:

"The sun, the moon, the stars, the seas, the hills, and the plains —
Are not these, O Soul, the Vision of Him who reigns?"

"Is not the Vision He? tho' He be not that which He seems?
Dreams are true while they last, and do we not live in dreams?"

"Earth, these solid stars, this weight of body and limb,
Are they not sign and symbol of thy division from Him?"

This is far from the pantheism of Spinoza or the monism of Hartmann. It is more like Goethe's idea of the universe as the vesture of the Eternal One.

Several poems in Tennyson's last volume throw light on his notion of theism. "Akbar's Dream" describes the Creator of the world as That who is and is not the visible frame of things that man gazes on. God is the source of the universe, and yet He is infinitely superior to nature. He is separate from the world He made, and yet He is in it and part of it, though not in the sense of the pantheist, who deifies the cosmos of which man is a sentient part. The universe is an expression of His will, a manifestation of divine energy. The infinite precedes the finite. Back of nature, whose stability is apparent only, is a spiritual principle. Of the divine immanence Tennyson often spoke and wrote. "In Him alone do all beings and things exist," he said; his thought is similar to the old Alexandrian doctrine of "emanation," which contains a grain of truth. The assumption of an intelligent, willing, planning, shaping power is at the basis of the idealistic philosophy. Tennyson preferred this postulate to the materialistic theory, which makes mind flow from matter or a mode of matter.

In regard to the divinity of Christ, Tennyson broke with the evolutionists, so mighty was the influence of his early training. His belief in this doctrine was expressed in the prologue of "In Memoriam" and in

conversations. The following story appeared in the *London Times* (October 13, 1892):

"A visitor of the poet ventured to ask him what he thought of our Lord Jesus Christ. They were walking in the garden, and for a minute Tennyson said nothing; then he stopped by some beautiful flower and said simply: 'What the sun is to that flower, Jesus Christ is to my soul. He is the Sun of my Soul.'"

Tennyson believed unmistakably in the incarnation of Christ, the sinlessness of Christ, the saving power of Christ, the resurrection of Christ, and the second coming of Christ. These beliefs are set forth, either by direct assertion or by implication, in various poems. In some instances, the utterances of characters are made for dramatic effect, and it would be unsafe to attribute to the poet all of the views put into the mouths of the men and women who figure in his writings. When the nurse exclaims, "Say that His day is done" ("In the Children's Hospital"), she probably expresses the poet's own view. He firmly held that in the divine order of things lies man's hope of redemption, not merely in "Evolution ever climbing after some ideal good."

The two cardinal articles of Tennyson's creed were God and immortality. He stoutly maintained the survival of the individual after death, as distinct from the perpetuity of mankind. The thought of personal immortality is a continually recurring theme in his poetry. "I feel that the *dead* lives," he wrote to Mrs. W. H. Brookfield, after the death of her husband. In a letter to Milnes (written in 1874) he said: "I think I can see as far as one can in this twilight that the nobler nature does not pass from its individuality when

it passes out of this life." He once summed up his faith in these words (quoted by Knowles): "There's a something that watches over us; and our individuality endures."

Many of Tennyson's poems breathe the spirit of catholicity and tolerance. Sectarianism was offensive to him. His was not the dogmatizing habit of Carlyle. The portraits of the two men reveal the essential differences in their temperaments. Mr. Napier, speaking of them, remarks: "Each was blest with pious parents, each had the advantage of a Puritanic upbringing, hence that spirit of reverence so noticeable in all their writings." But it is to be noted that the atmosphere of the Somersby home was not that of Carlyle's—it was not gloomed by religious austerity. The harsh, intolerant note so characteristic of Carlyle is seldom found in Tennyson. The hard Puritanic spirit survived in Carlyle long after he had dropped the dogmas of Calvinism. Tennyson, while essentially orthodox in his creed, had nothing of "the narrowness and bitterness of Scotch theology." His was not the irritable disposition and dictatorial manner of a dogmatist. It was a "polemic period," but Tennyson was free from the polemic spirit. In this respect he differed from the average Englishman, and from the average American, for the dogmatic temper was rife among the cultivated classes of a generation or two ago in England and America.

Tennyson's attitude toward scepticism was one of remonstrance, but not of bitter hostility. In his early manhood he was himself a doubter. It was a critical age in which he lived, and when he went to Cambridge he found himself in a different atmosphere from that

of his Somersby home. Scepticism was in the air, and Tennyson acquired something of the questioning spirit of English scholars and thinkers in the second quarter of the nineteenth century. He had the investigating habit of the Noetics of Oriel College, whose motto was, "Be sure you distrust." The age was going through the process of "disengagement from the fetters of traditional dogma," as Mark Pattison puts it. In his books of "Poems," published in 1830, 1832, and 1842, Tennyson showed himself friendly to the modern spirit of free inquiry. He was an enlightened advocate of progress, which means the decay of ancient forms and obsolete customs. He realized that "the old order changeth, yielding place to new." He was never in favor of revolution, but he "held it good, good things should pass," when their time of usefulness is past.

Tennyson, according to Ward, "lived his most active mental life in the very midst of the dissolution of the spirit of belief, and has ever been regarded as specially sensitive to the intellectual conditions of his time."¹

In early life he developed the speculative mood (characterized in "Supposed Confessions"). While a student at Cambridge he was troubled with doubt, and questioned some things that the average churchman accepts without hesitation. After the death of Hallam, in 1833, this questioning habit increased, but the force of his home training saved him from blank unbelief. From experience he knew the benefit resulting from "honest doubt," and he defended it in the oft-quoted section XCVI. of "In Memoriam." The

¹ "W. G. Ward and the Oxford Movement," p. 48.

activity of sceptical thought seemed preferable to him to the stagnation of outgrown creeds.

Nor was Tennyson alone in his questioning of fundamentals. Some of his contemporaries — John Ruskin, F. W. Newman, J. A. Froude, Harriet Martineau, Marian Evans, Frances Power Cobbe, and others — left behind their early beliefs and formulated new creeds. Tennyson took the midway course and revised his. The strife and ferment of the times did not undermine the foundations of his religion.

The inquisitive spirit of the age reflected in "In Memoriam" was succeeded in the next two decades by the bolder phase of philosophy known as agnosticism, elaborated in turn by Sir William Hamilton, Dean Mansel, Spencer, and Huxley, all of them borrowing more or less from the negative side of Kant's critical philosophy. The keynote of "In Memoriam" is found in a stanza of the prologue (written in 1849):

"We have but faith: we cannot know;
For knowledge is of things we see;
And yet we trust it comes from thee,
A beam in darkness: let it grow."

Afterward, in "Idylls of the King" and other works, he qualified his position, showing the doubtful character of even the so-called knowledge of things we see, the principles of physical science resting upon metaphysical assumptions. In "The Ancient Sage" (published in 1885), which is an exposition of his matured thought, he still fought the materialistic trend of the time and held fast to his faith in the reality of the supersensual world and of God though an invisible Spirit.

While Tennyson recognized that "honest doubt" has a field and work of its own, he deplored destructive scepticism. His message to the sceptic, in section XXXIII. of "In Memoriam," was to keep his doubts to himself and not try to destroy the "comfort clasp'd in truth reveal'd."

Tennyson appreciated mental freedom and mental honesty. He felt the inadequacy of creeds and confessions. Harold, voicing the liberalism of the nineteenth-century singer, says :

"Oh God! I can not help it, but at times
They seem to me too narrow, all the faiths
Of this grown world of ours, whose baby eye
Saw them sufficient."

The declarations of faith and the creedal statements of men seemed to Tennyson only glimmerings of light and gropings after truth, but he "clung to Faith beyond the forms of Faith," believing they embodied and contained the essence of the truth. He held with Akbar that "forms are needful" as object-lessons.

Tennyson and Emerson held some points in common in philosophy, both being transcendentalists and mystics, but they parted company in their views touching the Christian doctrines and ordinances. Emerson regarded the Lord's Supper as an obsolete rite—it was spiritualized away. This was not the position of Tennyson, who partook of the Communion the last Sunday that he spent at Farringford, in June, 1892.

With the growing secularism of the age Tennyson had as little sympathy or patience as with iconoclastic criticism. Both were associated in his mind with the spread of irreligion, which he greatly deplored. To him the want of reverence meant the decay of all that

is sacred and holy. To him the non-reverent attitude of mind is practically the same as the iconoclastic. The new scientific era in which he lived was indeed a second renaissance, and he rejoiced in its triumphs and developments. At the same time, he apprehended danger in the increase of knowledge without wisdom, that is, the accumulation of details without ripened reflection. He viewed with alarm and suspicion the science that is aggressive and unfriendly toward religion. In the oft-quoted section CXIV. of "*In Memoriam*," which marks out the province and limits of natural science, the poet deplores the loss of reverence along with the growth of knowledge. He notes regretfully the encroachments of the secular on the sacred, evidently characterizing the shallow iconoclasts who scrupled not to take away the light and peace that glorify life.

Tennyson held that knowledge alone is inadequate to solve life's problems. The heart has its needs as well as the head. This was the lesson of "*The Palace of Art*" and the burden of his complaint in "*In Memoriam*" and "*Despair*."

THE LOVER'S TALE.



THE original Preface to "The Lover's Tale" states that it was composed in my nineteenth year. Two only of the three parts then written were printed, when, feeling the imperfection of the poem, I withdrew it from the press. One of my friends however who, boylike, admired the boy's work, distributed among our common associates of that hour some copies of these two parts, without my knowledge, without the omissions and amendments which I had in contemplation, and marred by the many misprints of the compositor. Seeing that these two parts have of late been mercilessly pirated, and that what I had deemed scarce worthy to live is not allowed to die, may I not be pardoned if I suffer the whole poem at last to come into the light—accompanied with a reprint of the sequel—a work of my mature life—"The Golden Supper"?

May, 1879.

ARGUMENT.

JULIAN, whose cousin and foster-sister, Camilla, has been wedded to his friend and rival, Lionel, endeavours to narrate the story of his own love for her, and the strange sequel. He speaks (in Parts II. and III.) of having been haunted by visions and the sound of bells, tolling for a funeral, and at last ringing for a marriage; but he breaks away, overcome, as he approaches the Event, and a witness to it completes the tale.

HERE far away, seen from the topmost cliff,
Filling with purple gloom the vacancies
Between the tufted hills, the sloping seas
Hung in mid-heaven, and half-way down rare sails,
White as white clouds, floated from sky to sky.
Oh ! pleasant breast of waters, quiet bay,
Like to a quiet mind in the loud world,
Where the chafed breakers of the outer sea
Sank powerless, as anger falls aside
And withers on the breast of peaceful love ;
Thou didst receive the growth of pines that fledged
The hills that watch'd thee, as Love watcheth Love,
In thine own essence, and delight thyself
To make it wholly thine on sunny days.
Keep thou thy name of " Lover's Bay." See,
sirs,
Even now the Goddess of the Past, that takes
The heart, and sometimes touches but one string
That quivers, and is silent, and sometimes
Sweeps suddenly all its half-moulder'd chords
To some old melody, begins to play
That air which pleased her first. I feel thy breath ;
I come, great Mistress of the ear and eye :
Thy breath is of the pinewood ; and tho' years
Have hollow'd out a deep and stormy strait
Betwixt the native land of Love and me,
Breathe but a little on me, and the sail
Will draw me to the rising of the sun,

The lucid chambers of the morning star,
And East of Life.

Permit me, friend, I prythee,
To pass my hand across my brows, and muse
On those dear hills, that never more will meet
The sight that throbs and aches beneath my touch,
As tho' there beat a heart in either eye ;
For when the outer lights are darken'd thus,
The memory's vision hath a keener edge.
It grows upon me now — the semicircle
Of dark-blue waters and the narrow fringe
Of curving beach — its wreaths of dripping green —
Its pale pink shells — the summerhouse aloft
That open'd on the pines with doors of glass,
A mountain nest — the pleasure-boat that rock'd,
Light-green with its own shadow, keel to keel,
Upon the dappled dimplings of the wave,
That blanch'd upon its side.

O Love, O Hope !

They come, they crowd upon me all at once —
Moved from the cloud of unforgotten things,
That sometimes on the horizon of the mind
Lies folded, often sweeps athwart in storm —
Flash upon flash they lighten thro' me — days
Of dewy dawning and the amber eves
When thou and I, Camilla, thou and I
Were borne about the bay or safely moor'd
Beneath a low-brow'd cavern, where the tide
Plash'd, sapping its worn ribs ; and all without

The slowly-ridging rollers on the cliffs
Clash'd, calling to each other, and thro' the arch
Down those loud waters, like a setting star,
Mixt with the gorgeous west the lighthouse shone,
And silver-smiling Venus ere she fell
Would often loiter in her balmy blue,
To crown it with herself.

Here, too, my love

Waver'd at anchor with me, when day hung
From his mid-dome in Heaven's airy halls ;
Gleams of the water-circles as they broke,
Flicker'd like doubtful smiles about her lips,
Quiver'd a flying glory on her hair,
Leapt like a passing thought across her eyes ;
And mine with one that will not pass, till earth
And heaven pass too, dwelt on my heaven, a face
Most starry-fair, but kindled from within
As 'twere with dawn. She was dark-hair'd, dark-
eyed :

Oh, such dark eyes ! a single glance of them
Will govern a whole life from birth to death,
Careless of all things else, led on with light
In trances and in visions : look at them,
You lose yourself in utter ignorance ;
You cannot find their depth ; for they go back,
And farther back, and still withdraw themselves
Quite into the deep soul, that evermore
Fresh springing from her fountains in the brain,
Still pouring thro', floods with redundant life
Her narrow portals.

Trust me, long ago

I should have died, if it were possible
To die in gazing on that perfectness
Which I do bear within me : I had died,
But from my farthest lapse, my latest ebb,
Thine image, like a charm of light and strength
Upon the waters, push'd me back again
On these deserted sands of barren life.
Tho' from the deep vault where the heart of Hope
Fell into dust, and crumbled in the dark —
Forgetting how to render beautiful
Her countenance with quick and healthful blood —
Thou didst not sway me upward ; could I perish
While thou, a meteor of the sepulchre,
Didst swathe thyself all round Hope's quiet urn
For ever? He, that saith it, hath o'erstept
The slippery footing of his narrow wit,
And fall'n away from judgment. Thou art light,
To which my spirit leaneth all her flowers,
And length of days, and immortality
Of thought, and freshness ever self-renew'd.
For Time and Grief abode too long with Life,
And, like all other friends i' the world, at last
They grew weary of her fellowship :
So Time and Grief did beckon unto Death,
And Death drew nigh and beat the doors of Life ;
But thou didst sit alone in the inner house,
A wakeful portress, and didst parle with Death,—
“ This is a charmed dwelling which I hold ; ”
So Death gave back, and would no further come.
Yet is my life nor in the present time,

Nor in the present place. To me alone,
Push'd from his chair of regal heritage,
The Present is the vassal of the Past:
So that, in that I *have* lived, do I live,
And cannot die, and am, in having been —
A portion of the pleasant yesterday,
Thrust forward on to-day and out of place;
A body journeying onward, sick with toil,
The weight as if of age upon my limbs,
The grasp of hopeless grief about my heart,
And all the senses weaken'd, save in that,
Which long ago they had glean'd and garner'd up
Into the granaries of memory —
The clear brow, bulwark of the precious brain.
Chink'd as you see, and seam'd — and all the while
The light soul twines and mingles with the growths
Of vigorous early days, attracted, won,
Married, made one with, molten into all
The beautiful in Past of act or place,
And like the all-enduring camel, driven
Far from the diamond fountain by the palms,
Who toils across the middle moonlit nights,
Or when the white heats of the blinding noons
Beat from the concave sand; yet in him keeps
A draught of that sweet fountain that he loves,
To stay his feet from falling, and his spirit
From bitterness of death.

Ye ask me, friends,
When I began to love. How should I tell you?
Or from the after-fulness of my heart,

Flow back again unto my slender spring
And first of love, tho' every turn and depth
Between is clearer in my life than all
Its present flow. Ye know not what ye ask.
How should the broad and open flower tell
What sort of bud it was, when, prest together
In its green sheath, close-lapt in silken folds,
It seem'd to keep its sweetness to itself,
Yet was not the less sweet for that it seem'd?
For young Life knows not when young Life was
born,

But takes it all for granted: neither Love,
Warm in the heart, his cradle, can remember
Love in the womb, but resteth satisfied,
Looking on her that brought him to the light:
Or as men know not when they fall asleep
Into delicious dreams, our other life,
So know I not when I began to love.
This is my sum of knowledge — that my love
Grew with myself — say rather, was my growth,
My inward sap, the hold I have on earth,
My outward circling air wherewith I breathe,
Which yet upholds my life, and evermore
Is to me daily life and daily death:
For how should I have lived and not have loved?
Can ye take off the sweetness from the flower,
The colour and the sweetness from the rose,
And place them by themselves; or set apart
Their motions and their brightness from the stars.
And then point out the flower or the star?
Or build a wall betwixt my life and love,

And tell me where I am? 'Tis even thus:
In that I live I love; because I love
I live: whate'er is fountain to the one
Is fountain to the other; and whene'er
Our God unknits the riddle of the one,
There is no shade or fold of mystery
Swathing the other.

Many, many years,
(For they seem many and my most of life,
And well I could have linger'd in that porch,
So unproportion'd to the dwelling-place,)
In the Maydews of childhood, opposite
The flush and dawn of youth, we lived together
Apart, alone together on those hills.

Before he saw my day my father died.
And he was happy that he saw it not;
But I and the first daisy on his grave
From the same clay came into light at once.
As Love and I do number equal years,
So she, my love, is of an age with me.
How like each other was the birth of each!
On the same morning, almost the same hour,
Under the selfsame aspect of the stars,
(Oh falsehood of all starcraft!) we were born.
How like each other was the birth of each!
The sister of my mother — she that bore
Camilla close beneath her beating heart,
Which to the imprison'd spirit of the child,
With its true-touched pulses in the flow

And hourly visitation of the blood,
Sent notes of preparation manifold,
And mellow'd echoes of the outer world.—
My mother's sister, mother of my love,
Who had a twofold claim upon my heart,
One twofold mightier than the other was,
In giving so much beauty to the world,
And so much wealth as God had charged her with—
Loathing to put it from herself for ever,
Left her own life with it; and dying thus,
Crown'd with her highest act the placid face
And breathless body of her good deeds past.

So were we born, so orphan'd. She was motherless
And I without a father. So from each
Of those two pillars which from earth uphold
Our childhood, one had fallen away, and all
The careful burthen of our tender years
Trembled upon the other. He that gave
Her life, to me delightedly fulfill'd
All lovingkindnesses, all offices
Of watchful care and trembling tenderness.
He waked for both: he pray'd for both: he slept
Dreaming of both: nor was his love the less
Because it was divided, and shot forth
Boughs on each side, laden with wholesome shade,
Wherein we nested sleeping or awake,
And sang aloud the matin-song of life.

She was my foster-sister: on one arm
The flaxen ringlets of our infancies

Wander'd, the while we rested : one soft lap
Pillow'd us both : a common light of eyes
Was on us as we lay : our baby lips,
Kissing one bosom, ever drew from thence
The stream of life, one stream, one life, one blood,
One sustenance, which, still as thought grew large,
Still larger moulding all the house of thought,
Made all our tastes and fancies like, perhaps—
All—all but one ; and strange to me, and sweet,
Sweet thro' strange years to know that whatsoe'er
Our general mother meant for me alone,
Our mutual mother dealt to both of us :
So what was earliest mine in earliest life,
I shared with her in whom myself remains.

As was our childhood, so our infancy,
They tell me, was a very miracle
Of fellow-feeling and communion.
They tell me that we would not be alone, —
We cried when we were parted ; when I wept,
Her smile lit up the rainbow on my tears,
Stay'd on the cloud of sorrow ; that we loved
The sound of one-another's voices more
Than the gray cuckoo loves his name, and learn'd
To lisp in tune together ; that we slept
In the same cradle always, face to face,
Heart beating time to heart, lip pressing lip,
Folding each other, breathing on each other,
Dreaming together (dreaming of each other
They should have added), till the morning light
Sloped thro' the pines, upon the dewy pane

Falling, unseal'd our eyelids, and we woke
To gaze upon each other. If this be true,
At thought of which my whole soul languishes
And faints, and hath no pulse, no breath — as tho'
A man in some still garden should infuse
Rich atar in the bosom of the rose,
Till, drunk with its own wine, and overfull
Of sweetness, and in smelling of itself,
It fall on its own thorns — if this be true —
And that way my wish leads me evermore
Still to believe it — 'tis so sweet a thought,
Why in the utter stillness of the soul
Doth question'd memory answer not, nor tell
Of this our earliest, our closest-drawn,
Most loveliest, earthly-heavenliest harmony?

O blossom'd portal of the lonely house,
Green prelude, April promise, glad new-year
Of Being, which with earliest violets
And lavish carol of clear-throated larks
Fill'd all the March of life! — I will not speak o
thee;

These have not seen thee, these can never know thee,
They cannot understand me. Pass we then
A term of eighteen years. Ye would but laugh,
If I should tell you how I hoard in thought
The faded rhymes and scraps of ancient crones,
Gray relics of the nurseries of the world,
Which are as gems set in my memory,
Because she learnt them with me; or what use
To know her father left us just before
The daffodil was blown? or how we found

The dead man cast upon the shore? All this
Seems to the quiet daylight of your minds
But cloud and smoke, and in the dark of mine
Is traced with flame. Move with me to the event.

There came a glorious morning, such a one
As dawns but once a season. Mercury
On such a morning would have flung himself
From cloud to cloud, and swum with balanced
wings

To some tall mountain: when I said to her,
"A day for Gods to stoop," she answered, "Ay,
And men to soar:" for as that other gazed,
Shading his eyes till all the fiery cloud,
The prophet and the chariot and the steeds,
Suck'd into oneness like a little star
Were drunk into the inmost blue, we stood,
When first we came from out the pines at noon,
With hands for eaves, uplooking and almost
Waiting to see some blessed shape in heaven,
So bathed we were in brilliance. Never yet
Before or after have I known the spring
Pour with such sudden deluges of light
Into the middle summer; for that day
Love, rising, shook his wings, and charged the winds
With spiced May-sweets from bound to bound, and
blew

Fresh fire into the sun, and from within
Burst thro' the heated buds, and sent his soul
Into the songs of birds, and touch'd far-off
His mountain-altars, his high hills, with flame
Milder and purer.

Thro' the rocks we wound :

The great pine shook with lonely sounds of joy
That came on the sea-wind. As mountain streams
Our bloods ran free : the sunshine seem'd to brood
More warmly on the heart than on the brow.

We often paused, and, looking back, we saw
The clefts and openings in the mountains fill'd
With the blue valley and the glistening brooks.
And all the low dark groves, a land of love !

A land of promise, a land of memory,
A land of promise flowing with the milk
And honey of delicious memories !

And down to sea, and far as eye could ken,
Each way from verge to verge a Holy Land,
Still growing holier as you near'd the bay,
For there the Temple stood.

When we had reach'd

The grassy platform on some hill, I stoop'd,
I gather'd the wild herbs, and for her brows
And mine made garlands of the selfsame flower,
Which she took smiling, and with my work thus
Crown'd her clear forehead. Once or twice she told
me

(For I remember all things) to let grow
The flowers that run poison in their veins.
She said, "The evil flourish in the world."

Then playfully she gave herself the lie —

"Nothing in nature is unbeautiful ;

So, brother, pluck and spare not." So I wove
Ev'n the dull-blooded poppy-stem, "whose flower,

Hued with the scarlet of a fierce sunrise,
Like to the wild youth of an evil prince,
Is without sweetness, but who crowns himself
Above the naked poisons of his heart
In his old age." A graceful thought of hers
Grav'n on my fancy! And oh, how like a nymph,
A stately mountain nymph she look'd! how native
Unto the hills she trod on! While I gazed
My coronal slowly disentwined itself
And fell between us both; tho' while I gazed
My spirit leap'd as with those thrills of bliss
That strike across the soul in prayer, and show us
That we are surely heard. Methought a light
Burst from the garland I had wov'n, and stood
A solid glory on her bright black hair;
A light methought broke from her dark, dark eyes,
And shot itself into the singing winds;
A mystic light flash'd ev'n from her white robe
As from a glass in the sun, and fell about
My footsteps on the mountains.

Last we came

To what our people call "The Hill of Woe."
A bridge is there, that, look'd at from beneath
Seems but a cobweb filament to link
The yawning of an earthquake-cloven chasm.
And thence one night, when all the winds were
 loud,
A woful man (for so the story went)
Had thrust his wife and child and dash'd himself
Into the dizzy depth below. Below,

Fierce in the strength of far descent, a stream
Flies with a shatter'd foam along the chasm.

The path was perilous, loosely strown with crags :
We mounted slowly ; yet to both there came
The joy of life in steepness overcome,
And victories of ascent, and looking down
On all that had look'd down on us ; and joy
In breathing nearer heaven ; and joy to me,
High over all the azure-circled earth,
To breathe with her as if in heaven itself ;
And more than joy that I to her became
Her guardian and her angel, raising her
Still higher, past all peril, until she saw
Beneath her feet the region far away,
Beyond the nearest mountain's bosky brows,
Arise in open prospect — heath and hill,
And hollow lined and wooded to the lips,
And steep-down walls of battlemented rock
Gilded with broom, or shatter'd into spires,
And glory of broad waters interfused,
Whence rose as it were breath and steam of gold,
And over all the great wood rioting
And climbing, streak'd or starr'd at intervals
With falling brook or blossom'd bush — and last,
Framing the mighty landscape to the west,
A purple range of mountain-cones, between
Whose interspaces gush'd in blinding bursts
The incorporate blaze of sun and sea.

At length

Descending from the point and standing both,

There on the tremulous bridge, that from beneath
Had seem'd a gossamer filament up in air,
We paused amid the splendour. All the west
And ev'n unto the middle south was ribb'd
And barr'd with bloom on bloom. The sun below,
Held for a space 'twixt cloud and wave, shower'd
down

Rays of a mighty circle, weaving over
That various wilderness a tissue of light
Unparallel'd. On the other side, the moon,
Half-melted into thin blue air, stood still,
And pale and fibrous as a wither'd leaf,
Nor yet endured in presence of His eyes
To indue his lustre ; most unloverlike,
Since in his absence full of light and joy,
And giving light to others. But this most,
Next to her presence whom I loved so well,
Spoke loudly even into my inmost heart
As to my outward hearing : the loud stream,
Forth issuing from his portals in the crag
(A visible link unto the home of my heart),
Ran amber toward the west, and nigh the sea
Parting my own loved mountains was received,
Shorn of its strength, into the sympathy
Of that small bay, which out to open main
Glow'd intermingling close beneath the sun.
Spirit of Love ! that little hour was bound
Shut in from Time, and dedicate to thee :
Thy fires from heaven had touch'd it, and the
earth
They fell on became hallow'd evermore.

We turn'd : our eyes met : hers were bright, and
mine

Were dim with floating tears, that shot the sunset
In lightnings round me ; and my name was borne
Upon her breath. Henceforth my name has been
A hallow'd memory like the names of old,
A center'd, glory-circled memory,
And a peculiar treasure, brooking not
Exchange or currency : and in that hour
A hope flow'd round me, like a golden mist
Charm'd amid eddies of melodious airs,
A moment, ere the onward whirlwind shatter it,
Waver'd and floated — which was less than Hope,
Because it lack'd the power of perfect Hope ;
But which was more and higher than all Hope,
Because all other Hope had lower aim ;
Even that this name to which her gracious lips
Did lend such gentle utterance, this one name,
In some obscure hereafter, might inwreath
(How lovelier, nobler then !) her life, her love,
With my life, love, soul, spirit, and heart and
strength.

“Brother,” she said, “let this be call'd henceforth
The Hill of Hope ;” and I replied, “O sister,
My will is one with thine ; the Hill of Hope.”
Nevertheless, we did not change the name.

I did not speak : I could not speak my love.
Love lieth deep : Love dwells not in lip-depths.
Love wraps his wings on either side the heart,
Constraining it with kisses close and warm,

Absorbing all the incense of sweet thoughts
So that they pass not to the shrine of sound.
Else had the life of that delighted hour
Drunk in the largeness of the utterance
Of Love; but how should Earthly measure mete
The Heavenly-unmeasured or unlimited Love,
Who scarce can tune his high majestic sense
Unto the thundersong that wheels the spheres,
Scarce living in the Æolian harmony,
And flowing odour of the spacious air,
Scarce housed within the circle of this Earth,
Be cabin'd up in words and syllables,
Which pass with that which breathes them? Sooner
Earth
Might go round Heaven, and the strait girth of
Time
Inswathe the fulness of Eternity,
Than language grasp the infinite of Love.

O day which did enwomb that happy hour,
Thou art blessed in the years, divinest day!
O Genius of that hour which dost uphold
Thy coronal of glory like a God,
Amid thy melancholy mates far-seen,
Who walk before thee, ever turning round
To gaze upon thee till their eyes are dim
With dwelling on the light and depth of thine,
Thy name is ever worshipp'd among hours!
Had I died then, I had not seem'd to die,
For bliss stood round me like the light of Heaven,—
Had I died then, I had not known the death;

Yea had the Power from whose right hand the light
Of Life issueth, and from whose left hand floweth
The Shadow of Death, perennial effluences,
Whereof to all that draw the wholesome air,
Somewhile the one must overflow the other ;
Then had he stemm'd my day with night, and
driven

My current to the fountain whence it sprang, —
Even his own abiding excellence —
On me, methinks, that shock of gloom had fall'n
Unfelt, and in this glory I had merged
The other, like the sun I gazed upon,
Which seeming for the moment due to death,
And dipping his head low beneath the verge,
Yet bearing round about him his own day,
In confidence of unabated strength,
Steppeth from Heaven to Heaven, from light to light,
And holdeth his undimmed forehead far
Into a clearer zenith, pure of cloud.

We trod the shadow of the downward hill ;
We past from light to dark. On the other side
Is scoop'd a cavern and a mountain hall,
Which none have fathom'd. If you go far in
(The country people rumour) you may hear
The moaning of the woman and the child,
Shut in the secret chambers of the rock.
I too have heard a sound — perchance of streams
Running far on within its inmost halls,
The home of darkness ; but the cavern-mouth,
Half overtrailed with a wanton weed,

Gives birth to a brawling brook, that passing lightly
Adown a natural stair of tangled roots,
Is presently received in a sweet grave
Of eglantines, a place of burial
Far lovelier than its cradle ; for unseen,
But taken with the sweetness of the place,
It makes a constant bubbling melody
That drowns the nearer echoes. Lower down
Spreads out a little lake, that, flooding, leaves
Low banks of yellow sand ; and from the woods
That belt it rise three dark, tall cypresses, —
Three cypresses, symbols of mortal woe,
That men plant over graves.

Hither we came,
And sitting down upon the golden moss,
Held converse sweet and low — low converse sweet,
In which our voices bore least part. The wind
Told a lovetale beside us, how he woo'd
The waters, and the waters answering lisp'd
To kisses of the wind, that, sick with love,
Fainted at intervals, and grew again
To utterance of passion. Ye cannot shape
Fancy so fair as is this memory.
Methought all excellence that ever was
Had drawn herself from many thousand years,
And all the separate Edens of this earth,
To centre in this place and time. I listen'd,
And her words stole with most prevailing sweetness
Into my heart, as thronging fancies come
To boys and girls when summer days are new,

And soul and heart and body are all at ease :
What marvel my Camilla told me all?
It was so happy an hour, so sweet a place,
And I was as the brother of her blood,
And by that name I moved upon her breath ;
Dear name, which had too much of nearness in it
And heralded the distance of this time !
At first her voice was very sweet and low,
As if she were afraid of utterance ;
But in the onward current of her speech,
(As echoes of the hollow-banked brooks
Are fashion'd by the channel which they keep),
Her words did of their meaning borrow sound,
Her cheek did catch the colour of her words.
I heard and trembled, yet I could but hear ;
My heart paused — my raised eyelids would not fall,
But still I kept my eyes upon the sky.
I seem'd the only part of Time stood still,
And saw the motion of all other things ;
While her words, syllable by syllable,
Like water, drop by drop, upon my ear
Fell ; and I wish'd, yet wish'd her not to speak ;
But she spake on, for I did name no wish,
What marvel my Camilla told me all
Her maiden dignities of Hope and Love —
“ Perchance,” she said, “ return'd.” Even then the
stars
Did tremble in their stations as I gazed ;
But she spake on, for I did name no wish,
No wish — no hope. Hope was not wholly dead,
But breathing hard at the approach of Death, —

Camilla, my Camilla, who was mine
No longer in the dearest sense of mine —
For all the secret of her inmost heart,
And all the maiden empire of her mind,
Lay like a map before me, and I saw
There, where I hoped myself to reign as king,
There, where that day I crown'd myself as king,
There in my realm and even on my throne,
Another! then it seem'd as tho' a link
Of some tight chain within my inmost frame
Was riven in twain: that life I heeded not
Flow'd from me, and the darkness of the grave,
The darkness of the grave and utter night,
Did swallow up my vision; at her feet,
Even the feet of her I loved, I fell,
Smit with exceeding sorrow unto Death.

Then had the earth beneath me yawning cloven
With such a sound as when an iceberg splits
From cope to base—had Heaven from all her doors,
With all her golden thresholds clashing, roll'd
Her heaviest thunder—I had lain as dead,
Mute, blind and motionless as then I lay;
Dead, for henceforth there was no life for me!
Mute, for henceforth what use were words to me!
Blind, for the day was as the night to me!
The night to me was kinder than the day;
The night in pity took away my day,
Because my grief as yet was newly born
Of eyes too weak to look upon the light;
And thro' the hast' notice of the ear

Frail Life was startled from the tender love
Of him she brooded over. Would I had lain
Until the plaited ivy-tress had wound
Round my worn limbs, and the wild brier had
driven

Its knotted thorns thro' my unpaining brows,
Leaning its roses on my faded eyes.

The wind had blown above me, and the rain
Had fall'n upon me, and the gilded snake
Had nestled in this bosom-throne of Love,
But I had been at rest for evermore.

Long time entrancement held me. All too soon
Life (like a wanton too-officious friend,
Who will not *hear* denial, vain and rude
With proffer of unwish'd-for services)
Entering all the avenues of sense
Past thro' into his citadel, the brain,
With hated warmth of apprehensiveness.
And first the chillness of the sprinkled brook
Smote on my brows, and then I seem'd to hear
Its murmur, as the drowning seaman hears,
Who with his head below the surface dropt
Listens the muffled booming indistinct
Of the confused floods, and dimly knows
His head shall rise no more: and then came in
The white light of the weary moon above,
Diffused and molten into flaky cloud.
Was my sight drunk that it did shape to me
Him who should own that name? Were it not well
If so be that the echo of that name

Ringling within the fancy had updrawn
A fashion and a phantasm of the form
It should attach to? Phantom! — had the ghast-
liest

That ever lusted for a body, sucking
The foul steam of the grave to thicken by it,
There in the shuddering moonlight brought its face
And what it has for eyes as close to mine
As he did — better that than his, than he
The friend, the neighbour, Lionel, the beloved,
The loved, the lover, the happy Lionel,
The low-voiced, tender-spirited Lionel,
All joy, to whom my agony was a joy.
O how her choice did leap forth from his eyes!
O how her love did clothe itself in smiles
About his lips! and — not one moment's grace —
Then when the effect weigh'd seas upon my head
To come my way! to twit me with the cause!

Was not the land as free thro' all her ways
To him as me? Was not his wont to walk
Between the going light and growing night?
Had I not learnt my loss before he came?
Could that be more because he came my way?
Why should he not come my way if he would?
And yet to-night, to-night — when all my wealth
Flash'd from me in a moment and I fell
Beggar'd for ever — why *should* he come my way
Robed in those robes of light I must not wear,
With that great crown of beams about his brows --
Come like an angel to a damned soul,

To tell him of the bliss he had with God —
Come like a careless and a greedy heir
That scarce can wait the reading of the will
Before he takes possession? Was mine a mood
To be invaded rudely, and not rather
A sacred, secret, unapproached woe,
Unspeakable? I was shut up with Grief;
She took the body of my past delight,
Narded and swathed and balm'd it for herself,
And laid it in a sepulchre of rock
Never to rise again. I was led mute
Into her temple like a sacrifice;
I was the High Priest in her holiest place,
Not to be loudly broken in upon.

Oh friend, thoughts deep and heavy as these well-
nigh

O'erbore the limits of my brain : but he
Bent o'er me, and my neck his arm upstay'd.
I thought it was an adder's fold, and once
I strove to disengage myself, but fail'd,
Being so feeble : she bent above me, too ;
Wan was her cheek ; for whatsoe'er of blight
Lives in the dewy touch of pity had made
The red rose there a pale one — and her eyes —
I saw the moonlight glitter on their tears —
And some few drops of that distressful rain
Fell on my face, and her long ringlets moved,
Drooping and beaten by the breeze, and brush'd
My fallen forehead in their to and fro,
For in the sudden anguish of her heart

Loosed from their simple thrall they had flow'd
abroad,
And floated on and parted round her neck,
Mantling her form halfway. She, when I woke,
Something she ask'd, I know not what, and ask'd,
Unanswer'd, since I spake not; for the sound
Of that dear voice so musically low,
And now first heard with any sense of pain,
As it had taken life away before,
Choked all the syllables, that strove to rise
From my full heart.

The blissful lover, too,
From his great hoard of happiness distill'd
Some drops of solace; like a vain rich man,
That, having always prosper'd in the world,
Folding his hands, deals comfortable words
To hearts wounded for ever; yet, in truth,
Fair speech was his and delicate of phrase,
Falling in whispers on the sense, address'd
More to the inward than the outward ear,
As rain of the midsummer midnight soft,
Scarce-heard, recalling fragrance and the green
Of the dead spring. but mine was wholly dead,
No bud, no leaf, no flower, no fruit for me.
Yet who had done, or who had suffer'd wrong?
And why was I to darken their pure love,
If, as I found, they two did love each other,
Because my own was darken'd? Why was I
To cross between their happy star and them?
To stand a shadow by their shining doors,

And vex them with my darkness? Did I love her?
Ye know that I did love her; to this present
My full-orb'd love has waned not. Did I love her,
And could I look upon her tearful eyes?
What had *she* done to weep? Why should *she*
weep?

O innocent of spirit — let my heart
Break rather — whom the gentlest airs of Heaven
Should kiss with an unwonted gentleness.
Her love did murder mine? What then? She
deem'd

I wore a brother's mind: she call'd me brother:
She told me all her love: she shall not weep.

The brightness of a burning thought, awhile
In battle with the glooms of my dark will,
Moonlike emerged, and to itself lit up
There on the depth of an unfathom'd woe
Reflex of action. Starting up at once,
As from a dismal dream of my own death,
I, for I loved her, lost my love in Love;
I, for I loved her, graspt the hand she lov'd,
And laid it in her own, and sent my cry
Thro' the blank night to Him who loving made
The happy and the unhappy love, that He
Would hold the hand of blessing over them,
Lionel, the happy, and her, and her, his bride!
Let them so love that men and boys may say,
"Lo! how they love each other!" till their love
Shall ripen to a proverb, unto all
Known, when their faces are forgot in the land —

One golden dream of love, from which may death
Awake them with heaven's music in a life
More living to some happier happiness,
Swallowing its precedent in victory.
And as for me, Camilla, as for me, —
The dew of tears is an unwholesome dew,
They will but sicken the sick plant the more.
Deem that I love thee but as brothers do,
So shalt thou love me still as sisters do ;
Or if thou dream aught farther, dream but how
I could have loved thee, had there been none else
To love as lovers, loved again by thee.

Or this, or somewhat like to this, I spake,
When I beheld her weep so ruefully ;
For sure my love should ne'er indue the front
And mask of Hate, who lives on others' moans.
Shall Love pledge Hatred in her bitter draughts,
And batten on her poisons? Love forbid !
Love passeth not the threshold of cold Hate,
And Hate is strange beneath the roof of Love.
O Love, if thou be'st Love, dry up these tears
Shed for the love of Love ; for tho' mine image,
The subject of thy power, be cold in her,
Yet, like cold snow, it melteth in the source
Of these sad tears, and feeds their downward flow.
So Love, arraign'd to judgment and to death,
Received unto himself a part of blame,
Being guiltless, as an innocent prisoner,
Who, when the woful sentence hath been past,
And all the clearness of his fame hath gone

Beneath the shadow of the curse of man,
First falls asleep in swoon, wherefrom awaked,
And looking round upon his tearful friends,
Forthwith and in his agony conceives
A shameful sense as of a cleaving crime —
For whence without some guilt should such grief be?

So died that hour, and fell into the abysm
Of forms outworn, but not to me outworn,
Who never hail'd another — was there one?
There might be one — one other, worth the life
That made it sensible. So that hour died
Like odour rapt into the winged wind
Borne into alien lands and far away.

There be some hearts so airily built, that they,
They — when their love is wreck'd — if Love can
wreck —

On that sharp ridge of utmost doom ride highly
Above the perilous seas of Change and Chance;
Nay, more, hold out the lights of cheerfulness;
As the tall ship, that many a dreary year
Knit to some dismal sandbank far at sea,
All thro' the livelong hours of utter dark,
Showers slanting light upon the dolorous wave.
For me — what light, what gleam on those black
ways
Where Love could walk with banish'd Hope no more?

It was ill-done to part you, Sisters fair;
Love's arms were wreath'd about the neck of Hope,

And Hope kiss'd Love, and Love drew in her
breath

In that close kiss, and drank her whisper'd tales.

They said that Love would die when Hope was gone,

And Love mourn'd long, and sorrow'd after Hope ;

At last she sought out Memory, and they trod

The same old paths where Love had walk'd with

Hope,

And Memory fed the soul of Love with tears

II.

FROM that time forth I would not see her more ;
But many weary moons I lived alone —
Alone, and in the heart of the great forest.
Sometimes upon the hills beside the sea
All day I watch'd the floating isles of shade,
And sometimes on the shore, upon the sands
Insensibly I drew her name, until
The meaning of the letters shot into
My brain ; anon the wanton billow wash'd
Them over, till they faded like my love.
The hollow caverns heard me — the black brooks
Of the midforest heard me — the soft winds,
Laden with thistledown and seeds of flowers,
Paused in their course to hear me, for my voice
Was all of thee : the merry linnet knew me,
The squirrel knew me, and the dragonfly
Shot by me like a flash of purple fire.
The rough brier tore my bleeding palms ; the hem-
lock,
Brow-high, did strike my forehead as I past ;
Yet trod I not the wildflower in my path,
Nor bruised the wildbird's egg.

Was this the end?

Why grew we then together in one plot?
Why fed we from one fountain? drew one sun?
Why were our mothers' branches of one stem?
Why were we one in all things, save in that

Where to have been one had been the cope and
crown
Of all I hoped and fear'd? — if that same nearness
Were father to this distance, and that *one*
Vauncourier to this *double*? if Affection
Living slew Love, and Sympathy hew'd out
The bosom-sepulchre of Sympathy?

Chiefly I sought the cavern and the hill
Where last we roam'd together, for the sound
Of the loud stream was pleasant, and the wind
Came wooingly with woodbine smells. Sometimes
All day I sat within the cavern-mouth,
Fixing my eyes on those three cypress-cones
That spired above the wood; and with mad hand
Tearing the bright leaves of the ivy-screen,
I cast them in the noisy brook beneath,
And watch'd them till they vanish'd from my sight
Beneath the bower of wreathed eglantines:
And all the fragments of the living rock
(Huge blocks, which some old trembling of the world
Had loosen'd from the mountain, till they fell
Half-digging their own graves) these in my agony
Did I make bare of all the golden moss,
Wherewith the dashing runnel in the spring
Had liveried them all over. In my brain
The spirit seem'd to flag from thought to thought,
As moonlight wandering thro' a mist: my blood
Crept like marsh drains thro' all my languid limbs;
The motions of my heart seem'd far within me,
Unfrequent, low, as tho' it told its pulses;

And yet it shook me, that my frame would shudder,
As if 'twere drawn asunder by the rack.
But over the deep graves of Hope and Fear,
And all the broken palaces of the Past,
Brooded one master-passion evermore,
Like to a low-hung and a fiery sky
Above some fair metropolis, earth-shock'd, —
Hung round with ragged rims and burning folds, —
Embathing all with wild and woful hues,
Great hills of ruins, and collapsed masses
Of thundershaken columns indistinct,
And fused together in the tyrannous light —
Ruins, the ruin of all my life and me!

Sometimes I thought Camilla was no more,
Some one had told me she was dead, and ask'd
If I would see her burial: then I seem'd
To rise, and through the forest-shadow borne
With more than mortal swiftmess, I ran down
The steepy sea-bank, till I came upon
The rear of a procession, curving round
The silver-sheeted bay: in front of which
Six stately virgins, all in white, upbare
A broad earth-sweeping pall of whitest lawn,
Wreathed round the bier with garlands: in the dis-
tance,
From out the yellow woods upon the hill
Look'd forth the summit and the pinnacles
Of a gray steeple — thence at intervals
A low bell tolling. All the pageantry,
Save those six virgins which upheld the bier,

Were stoled from head to foot in flowing black ;
One walk'd abreast with me, and veil'd his brow,
And he was loud in weeping and in praise
Of her, we follow'd : a strong sympathy
Shook all my soul : I flung myself upon him
In tears and cries : I told him all my love,
How I had loved her from the first ; whereat
He shrank and howl'd, and from his brow drew back
His hand to push me from him ; and the face,
The very face and form of Lionel
Flash'd thro' my eyes into my innermost brain,
And at his feet I seem'd to faint and fall,
To fall and die away. I could not rise
Albeit I strove to follow. They past on,
The lordly Phantasms ! in their floating folds
They past and were no more : but I had fallen
Prone by the dashing runnel on the grass.

Alway the inaudible invisible thought,
Artificer and subject, lord and slave,
Shaped by the audible and visible,
Moulded the audible and visible ;
All crisped sounds of wave and leaf and wind,
Flatter'd the fancy of my fading brain ;
The cloud-pavilion'd element, the wood,
The mountain, the three cypresses, the cave,
Storm, sunset, glows and glories of the moon
Below black firs, when silent-creeping winds
Laid the long night in silver streaks and bars,
Were wrought into the tissue of my dream :
The moanings in the forest, the loud brook,

Cries of the partridge like a rusty key
Turn'd in a lock, owl-whoop and dorhawk-whirr
Awoke me not, but were a part of sleep,
And voices in the distance calling to me
And in my vision bidding me dream on,
Like sounds without the twilight realm of dreams,
Which wander round the bases of the hills,
And murmur at the low-dropt eaves of sleep,
Half-entering the portals. Oftentimes
The vision had fair prelude, in the end
Opening on darkness, stately vestibules
To caves and shows of Death: whether the mind,
With some revenge — even to itself unknown, —
Made strange division of its suffering
With her, whom to have suffering view'd had been
Extremest pain; or that the clear-eyed Spirit,
Being blunted in the Present, grew at length
Prophetical and prescient of whate'er
The Future had in store: or that which most
Enchains belief, the sorrow of my spirit
Was of so wide a compass it took in
All I had loved, and my dull agony,
Ideally to her transferr'd, became
Anguish intolerable.

The day waned ;
Alone I sat with her: about my brow
Her warm breath floated in the utterance
Of silver-chorded tones: her lips were sunder'd
With smiles of tranquil bliss, which broke in light
Like morning from her eyes — her eloquent eyes,

(As I have seen them many a hundred times)
Fill'd all with pure clear fire, thro' mine down
rain'd

Their spirit-searching splendours. As a vision
Unto a haggard prisoner, iron-stay'd
In damp and dismal dungeons underground,
Confined on points of faith, when strength is
shock'd

With torment, and expectancy of worse
Upon the morrow, thro' the ragged walls,
All unawares before his half-shut eyes,
Comes in upon him in the dead of night,
And with the excess of sweetness and of awe,
Makes the heart tremble, and the sight run over
Upon his steely gyves ; so those fair eyes
Shone on my darkness, forms which ever stood
Within the magic cirque of memory,
Invisible but deathless, waiting still
The edict of the will to reassume
The semblance of those rare realities
Of which they were the mirrors. Now the light
Which was their life, burst through the cloud of
thought
Keen, irrepressible.

It was a room

Within the summer-house of which I spake,
Hung round with paintings of the sea, and one
A vessel in mid-ocean, her heaved prow
Clambering, the mast bent and the ravin wind
In her sail roaring. From the outer day,

Betwixt the close-set ivies came a broad
And solid beam of isolated light,
Crowded with driving atomies, and fell
Slanting upon that picture, from prime youth
Well-known well-loved. She drew it long ago
Forthgazing on the waste and open sea,
One morning when the upblown billow ran
Shoreward beneath red clouds, and I had pour'd
Into the shadowing pencil's naked forms
Colour and life: it was a bond and seal
Of friendship, spoken of with tearful smiles;
A monument of childhood and of love;
The poesy of childhood; my lost love
Symbol'd in storm. We gazed on it together
In mute and glad remembrance, and each heart
Grew closer to the other, and the eye
Was riveted and charm-bound, gazing like
The Indian on a still-eyed snake, low-couch'd —
A beauty which is death; when all at once
That painted vessel, as with inner life,
Began to heave upon that painted sea;
An earthquake, my loud heart-beats, made the
ground

Reel under us, and all at once, soul, life
And breath and motion, past and flow'd away
To those unreal billows: round and round
A whirlwind caught and bore us; mighty gyres
Rapid and vast, of hissing spray wind-driven
Far thro' the dizzy dark. Aloud she shriek'd;
My heart was cloven with pain; I wound my arms
About her: we whirl'd giddily; the wind

Sung ; but I clasp'd her without fear : her weight
Shrank in my grasp, and over my dim eyes,
And parted lips which drank her breath, down-hung
The jaws of Death : I, groaning, from me flung
Her empty phantom : all the sway and whirl
Of the storm dropt to windless calm, and I
Down welter'd thro' the dark ever and ever.

III.

I CAME one day and sat among the stones
Strewn in the entry of the moaning cave ;
A morning air, sweet after rain, ran over
The rippling levels of the lake, and blew
Coolness and moisture and all smells of bud
And foliage from the dark and dripping woods
Upon my fever'd brows that shook and throbl'd
From temple unto temple. To what height
The day had grown I know not. Then came on
me

The hollow tolling of the bell, and all
The vision of the bier. As heretofore
I walk'd behind with one who veil'd his brow.
Methought by slow degrees the sullen bell
Toll'd quicker, and the breakers on the shore
Sloped into louder surf: those that went with me,
And those that held the bier before my face,
Moved with one spirit round about the bay,
Trode swifter steps ; and while I walk'd with these
In marvel at that gradual change, I thought
Four bells instead of one began to ring,
Four merry bells, four merry marriage-bells,
In clanging cadence jangling peal on peal —
A long loud clash of rapid marriage-bells.
Then those who led the van, and those in rear,

Rush'd into dance, and like wild Bacchanals
Fled onward to the steeple in the woods :
I, too, was borne along and felt the blast
Beat on my heated eyelids : all at once
The front rank made a sudden halt ; the bells
Lapsed into frightful stillness ; the surge fell
From thunder into whispers ; those six maids
With shrieks and ringing laughter on the sand
Threw down the bier ; the woods upon the hill
Waved with a sudden gust that sweeping down
Took the edges of the pall, and blew it far
Until it hung, a little silver cloud
Over the sounding seas : I turn'd : my heart
Shrank in me, like a snowflake in the hand,
Waiting to see the settled countenance
Of her I loved, adorn'd with fading flowers.
But she from out her death-like chrysalis,
She from her bier, as into fresher life,
My sister, and my cousin, and my love,
Leapt lightly clad in bridal white — her hair
Studded with one rich Provence rose — a light
Of smiling welcome round her lips — her eyes
And cheeks as bright as when she climb'd the
hill.

One hand she reach'd to those that came behind,
And while I mused nor yet endured to take
So rich a prize, the man who stood with me
Stept gaily forward, throwing down his robes,
And claspt her hand in his : again the bells
Jangled and clang'd : again the stormy surf
Crash'd in the shingle : and the whirling rout

Led by those two rush'd into dance, and fled
Wind-footed to the steeple in the woods,
Till they were swallow'd in the leafy bowers,
And I stood sole beside the vacant bier.

There, there, my latest vision — then the event!

IV.

THE GOLDEN SUPPER.¹

(*Another speaks.*)

HE flies the event: he leaves the event to me:
Poor Julian — how he rush'd away; the bells,
Those marriage-bells, echoing in ear and heart —
But cast a parting glance at me, you saw,
As who should say "Continue." Well he had
One golden hour — of triumph shall I say?
Solace at least — before he left his home.

Would you had seen him in that hour of his!
He moved thro' all of it majestically —
Restrain'd himself quite to the close — but now —

Whether they *were* his lady's marriage-bells.
Or prophets of them in his fantasy,
I never ask'd: but Lionel and the girl
Were wedded, and our Julian came again
Back to his mother's house among the pines.
But these, their gloom, the mountains and the Bay.

¹ This poem is founded upon a story in Boccaccio.

The whole land weigh'd him down as *Ætna* does
The Giant of Mythology: he would go,
Would leave the land for ever, and had gone
Surely, but for a whisper, "Go not yet,"
Some warning — sent divinely — as it seem'd
By that which follow'd — but of this I deem
As of the visions that he told — the event
Glanced back upon them in his after life,
And partly made them — tho' he knew it not.

And thus he stay'd and would not look at her —
No not for months: but, when the eleventh moon
After their marriage lit the lover's Bay,
Heard yet once more the tolling bell, and said,
Would you could toll me out of life, but found —
All softly as his mother broke it to him —
A crueller reason than a crazy ear,
For that low knell tolling his lady dead —
Dead — and had lain three days without a pulse:
All that look'd on her had pronounced her dead.
And so they bore her (for in Julian's land
They never nail a dumb head up in elm),
Bore her free-faced to the free airs of heaven,
And laid her in the vault of her own kin.

What did he then? not die: he is here and
hale —

Not plunge headforemost from the mountain there,
And leave the name of Lover's Leap: not he:
He knew the meaning of the whisper now,
Thought that he knew it. "This, I stay'd for this;

O love, I have not seen you for so long.
Now, now, will I go down into the grave,
I will be all alone with all I love,
And kiss her on the lips. She is his no more :
The dead returns to me, and I go down
To kiss the dead."

The fancy stirr'd him so

He rose and went, and entering the dim vault,
And, making there a sudden light, beheld
All round about him that which all will be.
The light was but a flash, and went again.
Then at the far end of the vault he saw
His lady with the moonlight on her face ;
Her breast as in a shadow-prison, bars
Of black and bands of silver, which the moon
Struck from an open grating overhead
High in the wall, and all the rest of her
Drown'd in the gloom and horror of the vault.

"It was my wish," he said, "to pass, to sleep,
To rest, to be with her — till the great day
Peal'd on us with that music which rights all,
And raised us hand in hand." And kneeling there
Down in the dreadful dust that once was man,
Dust, as he said, that once was loving hearts,
Hearts that had beat with such a love as mine —
Not such as mine, no, nor for such as her —
He softly put his arm about her neck
And kiss'd her more than once, till helpless death
And silence made him bold — nay, but I wrong him,

He revered his dear lady even in death ;
But, placing his true hand upon her heart,
" O, you warm heart," he moan'd, " not even death
Can chill you all at once : " then starting, thought
His dreams had come again. " Do I wake or sleep?
Or am I made immortal, or my love
Mortal once more ? " It beat — the heart — it beat :
Faint — but it beat : at which his own began
To pulse with such a vehemence that it drown'd
The feebler motion underneath his hand.
But when at last his doubts were satisfied,
He raised her softly from the sepulchre,
And, wrapping her all over with the cloak
He came in, and now striding fast, and now
Sitting awhile to rest, but evermore
Holding his golden burthen in his arms,
So bore her thro' the solitary land
Back to the mother's house where she was born.

There the good mother's kindly ministering,
With half a night's appliances, recall'd
Her fluttering life : she rais'd an eye that ask'd
" Where ? " till the things familiar to her youth
Had made a silent answer : then she spoke
" Here ! and how came I here ? " and learning it
(They told her somewhat rashly as I think)
At once began to wander and to wail,
" Ay, but you know that you must give me back :
Send ! bid him come ; " but Lionel was away —
Stung by his loss had vanish'd, none knew where.
" He casts me out," she wept, " and goes " — a wail

That seeming something, yet was nothing, born
Not from believing mind, but shatter'd nerve,
Yet haunting Julian, as her own reproof
At some precipitance in her burial.
Then, when her own true spirit had return'd,
"Oh yes, and you," she said, "and none but you?
For you have given me life and love again,
And none but you yourself shall tell him of it,
And you shall give me back when he returns."
"Stay then a little," answer'd Julian, "here,
And keep yourself, none knowing, to yourself;
And I will do your will. I may not stay,
No, not an hour; but send me notice of him
When he returns, and then will I return,
And I will make a solemn offering of you
To him you love." And faintly she replied,
"And I will do *your* will, and none shall know."

Not know? with such a secret to be known.
But all their house was old and loved them both,
And all the house had known the loves of both;
Had died almost to serve them any way,
And all the land was waste and solitary:
And then he rode away; but after this,
An hour or two, Camilla's travail came
Upon her, and that day a boy was born,
Heir of his face and land, to Lionel.

And thus our lonely lover rode away,
And pausing at a hostel in a marsh,
There fever seized upon him: myself was then

Travelling that land, and meant to rest an hour ;
And sitting down to such a base repast,
It makes me angry yet to speak of it —
I heard a groaning overhead, and climb'd
The moulder'd stairs (for everything was vile)
And in a loft, with none to wait on him,
Found, as it seem'd, a skeleton alone,
Raving of dead men's dust and beating hearts.

A dismal hostel in a dismal land,
A flat malarian world of reed and rush !
But there from fever and my care of him
Sprang up a friendship that may help us yet.
For while we roam'd along the dreary coast,
And waited for her message, piece by piece
I learnt the drearier story of his life ;
And, tho' he loved and honour'd Lionel,
Found that the sudden wail his lady made
Dwelt in his fancy : did he know her worth,
Her beauty even? should he not be taught,
Ev'n by the price that others set upon it,
The value of that jewel he had to guard?

Suddenly came her notice and we past,
I with our lover to his native Bay.

This love is of the brain, the mind, the soul :
That makes the sequel pure ; tho' some of us
Beginning at the sequel know no more.
Not such am I : and yet I say the bird
That will not hear my call, however sweet,

But if my neighbour whistle answers him —
What matter? there are others in the wood.
Yet when I saw her (and I thought him crazed,
Tho' not with such a craziness as needs
A cell and keeper), those dark eyes of hers —
Oh! such dark eyes! and not her eyes alone,
But all from these to where she touch'd on earth,
For such a craziness as Julian's look'd
No less than one divine apology.

So sweetly and so modestly she came
To greet us, her young hero in her arms!
"Kiss him," she said. "You gave me life again.
He, but for you, had never seen it once.
His other father you! Kiss him, and then
Forgive him, if his name be Julian too."

Talk of lost hopes and broken heart! his own
Sent such a flame into his face, I knew
Some sudden vivid pleasure hit him there.

But he was all the more resolved to go,
And sent at once to Lionel, praying him
By that great love they both had borne the dead,
To come and revel for one hour with him
Before he left the land for evermore;
And then to friends — they were not many — who
lived
Scatteringly about that lonely land of his,
And bad them to a banquet of farewells.

And Julian made a solemn feast : I never
Sat at a costlier ; for all round his hall
From column on to column, as in a wood,
Not such as here — an equatorial one,
Great garlands swung and blossom'd ; and beneath.
Heirlooms, and ancient miracles of Art,
Chalice and salver, wines that, Heaven knows when,
Had suck'd the fire of some forgotten sun,
And kept it thro' a hundred years of gloom,
Yet glowing in a heart of ruby — cups
Where nymph and god ran ever round in gold —
Others of glass as costly — some with gems
Movable and resettable at will,
And trebling all the rest in value — Ah heavens !
Why need I tell you all ? — suffice to say
That whatsoever such a house as his,
And his was old, has in it rare or fair
Was brought before the guest : and they, the guests,
Wonder'd at some strange light in Julian's eyes
(I told you that he had his golden hour),
And such a feast, ill-suited as it seem'd
To such a time, to Lionel's loss and his
And that resolved self-exile from a land
He never would revisit, such a feast
So rich, so strange, and stranger ev'n than rich,
But rich as for the nuptials of a king.

And stranger yet, at one end of the hall
Two great funereal curtains, looping down,
Parted a little ere they met the floor,
About a picture of his lady, taken

Some years before, and falling hid the frame.
And just above the parting was a lamp :
So the sweet figure folded round with night
Seem'd stepping out of darkness with a smile.

Well then — our solemn feast — we ate and drank,
And might — the wines being of such nobleness —
Have jested also, but for Julian's eyes,
And something weird and wild about it all :
What was it? for our lover seldom spoke,
Scarce touch'd the meats ; but ever and anon
A priceless goblet with a priceless wine
Ariſing, show'd he drank beyond his use ;
And when the feast was near an end, he said :

“ There is a custom in the Orient, friends —
I read of it in Persia — when a man
Will honour those who feast with him, he brings
And shows them whatsoever he accounts
Of all his treasures the most beautiful,
Gold, jewels, arms, whatever it may be.
This custom —— ”

Pausing here a moment, all
The guests broke in upon him with meeting hands
And cries about the banquet — “ Beautiful !
Who could desire more beauty at a feast? ”

The lover answer'd, “ There is more than one
Here sitting who desires it. Laud me not
Before my time, but hear me to the close.
This custom steps yet further when the guest

Is loved and honour'd to the uttermost.
For after he hath shown him gems or gold,
He brings and sets before him in rich guise
That which is thrice as beautiful as these,
, The beauty that is dearest to his heart —
'O my heart's lord, would I could show you,' he
says,
'Ev'n my heart too.' And I propose to-night
To show you what is dearest to my heart,
And my heart too.

“But solve me first a doubt.

I knew a man, nor many years ago ;
He had a faithful servant, one who loved
His master more than all on earth beside.
He falling sick, and seeming close on death,
His master would not wait until he died,
But bad his menials bear him from the door,
And leave him in the public way to die.
I knew another, not so long ago,
Who found the dying servant, took him home,
And fed, and cherish'd him, and saved his life.
I ask you now, should this first master claim
His service, whom does it belong to? him
Who thrust him out, or him who saved his life? ~

This question, so flung down before the guests,
And balanced either way by each, at length
When some were doubtful how the law would hold,
Was handed over by consent of all
To one who had not spoken, Lionel.

Fair speech was his, and delicate of phrase.
And he beginning languidly — his loss
Weigh'd on him yet — but warming as he went,
Glanced at the point of law, to pass it by,
Affirming that as long as either lived,
By all the laws of love and gratefulness,
The service of the one so saved was due
All to the saver — adding, with a smile,
The first for many weeks — a semi-smile
As at a strong conclusion — “body and soul
And life and limbs, all his to work his will.”

Then Julian made a secret sign to me
To bring Camilla down before them all.
And crossing her own picture as she came,
And looking as much lovelier as herself
Is lovelier than all others — on her head
A diamond circlet, and from under this
A veil, that seemed no more than gilded air,
Flying by each fine ear, an Eastern gauze
With seeds of gold — so, with that grace of hers,
Slow-moving as a wave against the wind,
That flings a mist behind it in the sun —
And bearing high in arms the mighty babe,
The younger Julian, who himself was crown'd
With roses, none so rosy as himself —
And over all her babe and her the jewels
Of many generations of his house
Sparkled and flash'd, for he had decked them out
As for a solemn sacrifice of love —
So she came in : — I am long in telling it,

I never yet beheld a thing so strange,
Sad, sweet, and strange together — floated in —
While all the guests in mute amazement rose —
And slowly pacing to the middle hall,
Before the board, there paused and stood, her breast
Hard-heaving, and her eyes upon her feet,
Not daring yet to glance at Lionel.
But him she carried, him nor lights nor feast
Dazed or amazed, nor eyes of men ; who cared
Only to use his own, and staring wide
And hungering for the gilt and jewell'd world
About him, look'd, as he is like to prove,
When Julian goes, the lord of all he saw.

“My guests,” said Julian: “you are honour'd
now

Ev'n to the uttermost : in her behold
Of all my treasures the most beautiful,
Of all things upon earth the dearest to me.”
Then waving us a sign to seat ourselves,
Led his dear lady to a chair of state.
And I, by Lionel sitting, saw his face
Fire, and dead ashes and all fire again
Thrice in a second, felt him tremble too,
And heard him muttering, “So like, so like ;
She never had a sister. I knew none.
Some cousin of his and hers — O God, so like !”
And then he suddenly ask'd her if she were.
She shook, and cast her eyes down, and was dumb.
And then some other question'd if she came
From foreign lands, and still she did not speak.

Another, if the boy were hers : but she
To all their queries answer'd not a word,
Which made the amazement more, till one of them
Said, shuddering, " Her spectre ! " But his friend
Replied, in half a whisper, " Not at least
The spectre that will speak if spoken to.
Terrible pity, if one so beautiful
Prove, as I almost dread to find her, dumb ! "

But Julian, sitting by her, answer'd all :
" She is but dumb, because in her you see
That faithful servant whom we spoke about,
Obedient to her second master now ;
Which will not last. I have here to-night a guest
So bound to me by common love and loss —
What ! shall I bind him more ? in his behalf,
Shall I exceed the Persian, giving him
That which of all things is the dearest to me,
Not only showing ? and he himself pronounced
That my rich gift is wholly mine to give.

" Now all be dumb, and promise all of you
Not to break in on what I say by word
Or whisper, while I show you all my heart."
And then began the story of his love
As here to-day, but not so wordily —
The passionate moment would not suffer that —
Past thro' his visions to the burial ; thence
Down to this last strange hour in his own hall ;
And then rose up, and with him all his guests
Once more as by enchantment ; all but he,

Lionel, who fain had risen, but fell again,
And sat as if in chains — to whom he said :

“Take my free gift, my cousin, for your wife ;
And were it only for the giver's sake,
And tho' she seem so like the one you lost,
Yet cast her not away so suddenly,
Lest there be none left here to bring her back :
I leave this land for ever.” Here he ceased.

Then taking his dear lady by one hand,
And bearing on one arm the noble babe,
He slowly brought them both to Lionel.
And there the widower husband and dead wife
Rush'd each at each with a cry, that rather seem'd
For some new death than for a life renew'd ;
Whereat the very babe began to wail ;
At once they turn'd, and caught and brought him in
To their charm'd circle, and, half killing him
With kisses, round him closed and claspt again.
But Lionel, when at last he freed himself
From wife and child, and lifted up a face
All over glowing with the sun of life,
And love, and boundless thanks — the sight of this
So frightened our good friend, that turning to me
And saying, “It is over : let us go” —
There were our horses ready at the doors —
We bad them no farewell, but mounting these
He past for ever from his native land ;
And I with him, my Julian, back to mine.

TO
ALFRED TENNYSON,

MY GRANDSON.

GOLDEN-HAIR'D Ally whose name is one with mine,
Crazy with laughter and babble and earth's new wine,
Now that the flower of a year and a half is thine,
O little blossom, O mine, and mine of mine,
Glorious poet who never hast written a line,
Laugh, for the name at the head of my verse is thine.
May'st thou never be wrong'd by the name that is mine!

BALLADS AND OTHER POEMS.



THE FIRST QUARREL.

(IN THE ISLE OF WIGHT.)

I.

“WAIT a little,” you say, “you are sure it’ll all come
right,”

But the boy was born i’ trouble, an’ looks so wan
an’ so white :

Wait ! an’ once I ha’ waited — I hadn’t to wait for
long.

Now I wait, wait, wait for Harry. — No, no, you are
doing me wrong !

Harry and I were married : the boy can hold up his
head,

The boy was born in wedlock, but after my man was
dead ;

I ha’ worked for him fifteen years, an’ I work an’ I
wait to the end.

I am all alone in the world, an’ you are my only
friend.

II.

Doctor, if *you* can wait, I'll tell you the tale o' my
life.

When Harry an' I were children, he call'd me his
own little wife ;

I was happy when I was with him, an' sorry when he
was away,

An' when we play'd together, I loved him better than
play ;

He workt me the daisy chain — he made me the
cowslip ball,

He fought the boys that were rude, an' I loved him
better than all.

Passionate girl tho' I was, an' often at home in dis-
grace,

I never could quarrel with Harry — I had but to look
in his face.

III.

There was a farmer in Dorset of Harry's kin, that
had need

Of a good stout lad at his farm ; he sent, an' the
father agreed ;

So Harry was bound to the Dorsetshire farm for
years an' for years ;

I walked with him down to the quay, poor lad, an'
we parted in tears.

The boat was beginning to move, we heard them a-
ringing the bell,

" I'll never love any but you, God bless you, my
own little Nell."

IV.

I was a child, an' he was a child, an' he came to harm;
There was a girl, a hussy, that workt with him up
at the farm,
One had deceived her an' left her alone with her sin
an' her shame,
And so she was wicked with Harry; the girl was the
most to blame.

V.

And years went over till I that was little had grown
so tall,
The men would say of the maids, "Our Nelly's the
flower of 'em all."
I didn't take heed o' *them*, but I taught myself all I
could
To make a good wife for Harry, when Harry came
home for good.

VI.

Often I seem'd unhappy, and often as happy too,
For I heard it abroad in the fields "I'll never love
any but you;"
"I'll never love any but you" the morning song of
the lark,
"I'll never love any but you" the nightingale's hymn
in the dark.

VII.

And Harry came home at last, but he look'd at me
sidelong and shy,

Vext me a bit, till he told me that so many years
 had gone by,
I had grown so handsome and tall — that I might
 ha' forgot him somehow —
For he thought — there were other lads — he was
 fear'd to look at me now.

VIII.

Hard was the frost in the field, we were married o'
 Christmas day,
Married among the red berries, an' all as merry as
 May —
Those were the pleasant times, my house an' my
 man were my pride,
We seem'd like ships i' the Channel a-sailing with
 wind an' tide.

IX.

But work was scant in the Isle, tho' he tried the
 villages round,
So Harry went over the Solent to see if work could
 be found;
An' he wrote, "I ha' six weeks' work, little wife, so
 far as I know;
I'll come for an hour to-morrow, an' kiss you before
 I go."

X.

So I set to righting the house, for wasn't he coming
 that day?

An' I hit on an old deal-box that was push'd in a
corner away,
It was full of old odds an' ends, an' a letter along
wi' the rest,
I had better ha' put my naked hand in a hornets'
nest.

XI.

"Sweetheart" — this was the letter — this was the
letter I read —
"You promised to find me work near you, an' I wish
I was dead —
Didn't you kiss me an' promise? you haven't done
it, my lad,
An' I almost died o' your going away, an' I with
that I had."

XII.

I too wish that I had — in the pleasant times that
had past,
Before I quarrell'd with Harry — *my* quarrel — the
first an' the last.

XIII.

For Harry came in, an' I flung him the letter that
drove me wild.
An' he told me all at once, as simple as any child,
"What can it matter, my lass, what I did wi' my
single life?
I ha' been as true to you as ever a man to his wife;

An' *she* wasn't one o' the worst." "Then," I said,
"I'm none o' the best."

An' he smiled at me, "Ain't you, my love? Come,
come, little wife, let it rest!

The man isn't like the woman, no need to make
such a stir."

But he anger'd me all the more, an' I said "You
were keeping with her,

When I was a-loving you all along an' the same as
before."

An' he didn't speak for a while, an' he anger'd me
more and more.

Then he patted my hand in his gentle way, "Let
by-gones be!"

"By-gones! you kept yours hush'd," I said, "when
you married me!

By-gones ma' be come-agains; an' *she* — in her
shame an' her sin —

You'll have her to nurse my child, if I die o' my
lying in!

You'll make her its second mother! I hate her —
an' I hate you!"

Ah, Harry, my man, you had better ha' beaten me
black an' blue

Than ha' spoken as kind as you did, when I were so
crazy wi' spite,

"Wait a little, my lass, I am sure it 'ill all come
right."

XIV.

An' he took three turns in the rain, an' I watch'd
him, an' when he came in
I felt that my heart was hard, he was all wet thro' to
the skin,
An' I never said "off wi' the wet," I never said "on
wi' the dry,"
So I knew my heart was hard, when he came to bid
me goodbye.
"You said that you hated me, Ellen, but that isn't
true, you know;
I am going to leave you a bit—you'll kiss me before
I go?"

XV.

"Going! you're going to her—kiss her—if you
will," I said,—
I was near my time wi' the boy, I must ha' been
light i' my head—
"I had sooner be cursed than kiss'd!"—I didn't
know well what I meant,
But I turn'd my face from *him*, an' he turn'd *his* face
an' he went.

XVI.

And then he sent me a letter, "I've gotten my work
to do;
You wouldn't kiss me, my lass, an' I never loved
any but you;

I am sorry for all the quarrel an' sorry for what she
wrote,
I ha' six weeks' work in Jersey an' go to-night by
the boat."

XVII.

An' the wind began to rise, an' I thought of him out
at sea,
An' I felt I had been to blame; he was always kind
to me.
"Wait a little, my lass, I am sure it 'ill all come
right" —
An' the boat went down that night — the boat went
down that night.

RIZPAH.

17—.

I.

WAILING, wailing, wailing, the wind over land and sea —

And Willy's voice in the wind, "O mother, come out to me."

Why should he call me to-night, when he knows that I cannot go?

For the downs are as bright as day, and the full moon stares at the snow.

II.

We should be seen, my dear; they would spy us out of the town.

The loud black nights for us, and the storm rushing over the down,

When I cannot see my own hand, but am led by the creak of the chain,

And grovel and grope for my son till I find myself drenched with the rain.

III.

Anything fallen again? nay — what was there left to fall?

I have taken them home, I have number'd the bones,
I have hidden them all.

What am I saying? and what are *you*? do *you* come
as a spy?

Falls? what falls? who knows? As the tree falls so
must it lie.

IV.

Who let her in? how long has she been? you —
what have you heard?

Why did you sit so quiet? you never have spoken a
word.

O — to pray with me — yes — a lady — none of their
spies —

But the night has crept into my heart, and begun to
darken my eyes.

V.

Ah — you, that have lived so soft, what should *you*
know of the night,

The blast and the burning shame and the bitter frost
and the fright?

I have done it, while you were asleep — you were
only made for the day.

I have gather'd my baby together — and now you
may go your way.

VI.

Nay — for it's kind of you, Madam, to sit by an old
dying wife.

But say nothing hard of my boy, I have only an hour
of life.

I kiss'd my boy in the prison, before he went out to
die.

"They dared me to do it," he said, and he never
has told me a lie.

I whipt him for robbing an orchard once when he
was but a child —

"The farmer dared me to do it," he said; he was
always so wild —

And idle — and couldn't be idle — my Willy — he
never could rest.

The King should have made him a soldier, he would
have been one of his best.

VII.

But he lived with a lot of wild mates, and they never
would let him be good;

They swore that he dare not rob the mail, and he
swore that he would;

And he took no life, but he took one purse, and
when all was done

He flung it among his fellows — I'll none of it, said
my son.

VIII.

I came into court to the Judge and the lawyers. I
told them my tale,

God's own truth—but they kill'd him, they kill'd
him for robbing the mail.
They hang'd him in chains for a show—we had al-
ways borne a good name—
To be hang'd for a thief—and then put away—
isn't that enough shame?
Dust to dust—low down—let us hide! but they
set him so high
That all the ships of the world could stare at him,
passing by.
God 'ill pardon the hell-back raven and horrible
fowls of the air,
But not the black heart of the lawyer who kill'd him
and hang'd him there.

IX.

And the jailer forced me away. I had bid him my
last goodbye;
They had fasten'd the door of his cell. "O mother!"
I heard him cry.
I couldn't get back tho' I tried, he had something
further to say,
And now I never shall know it. The jailer forced
me away.

X.

Then since I couldn't but hear that cry of my boy
that was dead,
They seized me and shut me up: they fasten'd me
down on my bed.

“Mother, O mother!” — he call’d in the dark to
me year after year —
They beat me for that, they beat me — you know
that I couldn’t but hear;
And then at the last they found I had grown so
stupid and still
They let me abroad again — but the creatures had
worked their will.

XI.

Flesh of my flesh was gone, but bone of my bone
was left —
I stole them all from the lawyers — and you, will you
call it a theft? —
My baby, the bones that had suck’d me, the bones
that had laughed and had cried —
Theirs? O no! they are mine — not theirs — they
had moved in my side.

XII.

Do you think I was scared by the bones? I kiss’d
’em, I buried ’em all —
I can’t dig deep, I am old — in the night by the
churchyard wall.
My Willy ’ill rise up whole when the trumpet of
judgment ’ill sound,
But I charge you never to say that I laid him in holy
ground.

XIII.

They would scratch him up — they would hang him
again on the cursed tree.

Sin? O yes — we are sinners, I know — let all that be,
And read me a Bible verse of the Lord's good will
toward men —

“Full of compassion and mercy, the Lord ” — let me
hear it again ;

“Full of compassion and mercy — long-suffering.”
Yes, O yes !

For the lawyer is born but to murder — the Saviour
lives but to bless.

He'll never put on the black cap except for the worst
of the worst,

And the first may be last — I have heard it in church
— and the last may be first.

Suffering — O long-suffering — yes, as the Lord must
know,

Year after year in the mist and the wind and the
shower and the snow.

XIV.

Heard, have you? what? they have told you he
never repented his sin.

How do they know it? are *they* his mother? are *you*
of his kin?

Heard! have you ever heard, when the storm on the
downs began,

The wind that 'ill wail like a child and the sea that
'ill moan like a man?

XV.

Election, Election and Reprobation — it's all very well.

But I go to-night to my boy, and I shall not find him in Hell.

For I cared so much for my boy that the Lord has look'd into my care,

And He means me I'm sure to be happy with Willy,
I know not where.

XVI.

And if *he* be lost — but to save *my* soul, that is all your desire :

Do you think that I care for *my* soul if my boy be gone to the fire?

I have been with God in the dark — go, go, you may leave me alone —

You never have borne a child — you are just as hard as a stone.

XVII.

Madam, I beg your pardon ! I think that you mean to be kind,

But I cannot hear what you say for my Willy's voice in the wind —

The snow and the sky so bright — he used but to call in the dark,

And he calls to me now from the church and not from the gibbet — for hark !

Nay—you can hear it yourself—it is coming &
shaking the walls—

Willy—the moon's in a cloud——Good-night. I
am going. He calls.

THE NORTHERN COBBLER.

I.

WAÄIT till our Sally cooms in, fur thou mun a'
sights¹ to tell.

Eh, but I be maäin glad to seeä tha sa 'arty an'
well.

"Cast awaäy on a disolut land wi' a vartical soon²!"
Strange fur to goä fur to think what saäilors a' seëan
an' a' doon;

"Summat to drink — sa' 'ot?" I 'a nowt but
Adam's wine:

What's the 'eät o' this little 'ill-side to the 'eät o'
the line?

II.

"What's i' tha bottle a-stanning theer?" I'll tell
tha. Gin.

But if thou wants thy grog, tha mun goä fur it down
to the inn.

¹ The vowels *aï*, pronounced separately though in the closest conjunction, best render the sound of the long *i* and *y* in this dialect. But since such words as *craïin'*, *daïin'*, *whaï*, *aï* (I), etc., look awkward except in a page of express phonetics, I have thought it better to leave the simple *i* and *y*, and to trust that my readers will give them the broader pronunciation.

² The *oo* short, as in "wood."

Naay — fur I be maäin-glad, but thaw tha was iver
 sa dry,
 Thou gits naw gin fro' the bottle theer, an' I'll tell
 tha why.

III.

Meä an' thy sister was married, when wur it? back-
 end o' June,
 Ten year sin', and wa 'greed as well as a fiddle i'
 tune :
 I could fettle and clump owd booöts and shoes wi'
 the best on 'em all,
 As fer as fro' Thursby thurn hup to Harmsby and
 Hutterby Hall.
 We was busy as beeäs i' the bloom an' as 'appy as
 'art could think,
 An' then the babby wur burn, and then I taäkes to
 the drink.

IV.

An' I weänt gaäinsaäy it, my lad, thaw I be hafe
 shaämed on it now,
 We could sing a good song at the Plow, we could
 sing a good song at the Plow ;
 Thaw once of a frosty night I slither'd an' hurted
 my huck.¹
 An' I coom'd neck-and-crop soomtimes slaäpe down
 ? the squad an' the muck :

¹ Hip.

An' once I fowt wi' the Taäilor — not hafe ov a
 man, my lad —
 Fur he scrawm'd an' scratted my faäce like a cat,
 an' it maäde 'er sa mad
 That Sally she turn'd a tongue-banger,¹ an' raäted
 ma, "Sottin' thy braäins
 Guzzlin' an' soäkin' an' smoäkin' an' hawmin'²
 about i' the laänes,
 Soä sow-droonk that tha doesn not touch thy 'at to
 the Squire ;"
 An' I looök'd cock-eyed at my noäse an' I seeäd 'im
 a-gittin' o' fire ;
 But sin' I wur hallus i' liquor an' hallus as droonk as
 a king,
 Foälks' coostom flitted awaäy like a kite wi' a brok-
 ken string.

V.

An' Sally she wesh'd foälks' cloäths to keep the
 wolf fro' the door,
 Eh but the moor she riled me, she druv me to drink
 the moor,
 Fur I fun', when 'er back wur turn'd, wheer Sally's
 owd stockin' wur 'id,
 An' I grabb'd the munny she maäde, and I weär'd it
 o' liquor, I did.

VI.

An' one night I cooms 'oäm like a bull gotten loose
 at a faäir,

¹ Scold.² Lounging.

An' she wur a-waäitin' fo'mma, an' cryin' and teärin'
 'er 'aäir,
 An' I tummled athurt the craädle an' sweär'd as I'd
 breäk ivry stick
 O' furnitur 'ere i' the 'ouse, an' I gied our Sally a
 kick,
 An' I mash'd the taäbles an' chairs, an' she an' the
 babby beäl'd,¹
 Fur I knaw'd naw moor what I did nor a mortal
 beäst o' the feäld.

VII.

An' when I waäked i' the murnin' I seeäd that our
 Sally went läämed
 Cos' o' the kick as I gied 'er, an' I wur dreädful
 ashaämed;
 An' Sally wur sloomy² an' draggle taäil'd in an
 owd turn gown,
 An' the babby's faäce wurn't wesh'd an' the 'ole
 'ouse hupside down.

VIII.

An' then I minded our Sally so pratty an' neät an'
 sweeät,
 Straät as a pole an' cleän as a flower fro' 'eäd to
 feeät:
 An' then I minded the fust kiss I gied 'er by Thurs-
 by thurn;

¹ Bellowed, cried out.² Sluggish, out of spirits.

Theer wur a lark a-singin' 'is best of a Sunday at
murn,
Couldn't see 'im, we 'eärd 'im a-mountin' oop 'igher
an' 'igher,
An' then 'e turn'd to the sun, an' 'e shined like a
sparkle o' fire.
“Doesn't tha see 'im,” she axes, “fur I can see 'im?”
an' I
Seeäd nobbut the smile o' the sun as danced in 'er
pratty blue eye;
An' I says “I mun gie tha a kiss,” an' Sally says
“Noä, thou moänt,”
But I gied 'er a kiss, an' then anoother, an' Sally
says “doänt !”

IX.

An' when we coom'd into Meeätin', at fust she wur
all in a tew,
But, arter, we sing'd the 'ymn togither like birds on
a beugh;
An' Muggins 'e preäch'd o' Hell-fire an' the loov o'
God fur men,
An' then upo' coomin' awaäy Sally gied me a kiss
ov 'ersen.

X.

Heer wur a fall fro' a kiss to a kick like Saätan as
fell
Down out o' heaven i' Hell-fire — thaw theer's naw
drinkin' i' Hell;

Meä fur to kick our Sally as kep the wolf fro' the
door,
All along o' the drink, fur I loov'd 'er as well as
afoor.

XI.

Sa like a graät num-cumpus I blubber'd awaäy o'
the bed —
' Weänt niver do it naw moor;" an' Sally looökt
up an' she said,
"I'll upowd it¹ tha weänt; thou'rt like the rest o'
the men,
Thou'll goä sniffin' about the tap till tha does it
agëan.
Theer's thy hennemy, man, an' I knaws, as knaws
tha sa well,
That, if tha seeäs 'im, an' smells 'im tha'll foller 'im
slick into Hell."

XII.

"Naäy," says I, "fur I weänt goä sniffin' about the
tap."
"Weänt tha?" she says, an' mysen I thowt i' mysen
"mayhap."
"Noä:" an' I started awaäy like a shot, an' down
to the Hinn,
An' I browt what tha seeäs stannin' theer, yon big
black bottle o' gin.

¹ I'll uphold it.

XIII.

“That caps owt,”¹ says Sally, an’ saw she begins to
cry,
But I puts it inter ’er ’ands an’ I says to ’er, “Sally,”
says I,
“Stan’ ’im theer i’ the naäme o’ the Lord an’ the
power ov ’is Graäce,
Stan’ ’im theer, fur I’ll looök my hennemy straït i’
the faäce,
Stan’ ’im theer i’ the winder, an’ let ma looök at ’im
then,
’E seeäms naw moor nor watter, an’ ’e’s the Divil’s
oän sen.”

XIV.

An’ I wur down i’ tha mouth, couldn’t do naw work
an’ all,
Nasty an’ snaggy an’ shaäky, an’ poonch’d my ’and
wi’ the hawl,
But she wur a power o’ coomfut, an’ sattled ’ersen o’
my knee,
An’ coäxd an’ coodled me oop till ageän I feel’d
mysen free.

XV.

An’ Sally she tell’d it about, an’ foälk stood a-gaw-
min’² in,

¹ That’s beyond everything.

² Staring vacantly.

As thaw it wur summat bewitch'd istead of a quart
o' gin;
An' some on 'em said it wur watter — an' I wur
chousin' the wife,
Fur I couldn't 'owd 'ands off gin, wur it nobbut to
saäve my life;
An' blacksmith 'e strips me the thick ov 'is airm, an' -
'e shaws it to me,
“Feéal thou this! thou can't graw this upo' wat-
ter!” says he.
An' Doctor 'e calls o' Sunday an' just as candles
was lit,
“Thou moänt do it,” he says, “tha mun breäk 'im
off bit by bit.”
“Thou'rt but a Methody-man,” says Parson, and
laäys down 'is 'at,
An' 'e points to the bottle o' gin, “but I respecks
tha fur that;”
An' Squire, his oän very sen, walks down fro' the
'All to see,
An' 'e spansks 'is 'and into mine, “fur I respecks
tha,” says 'e;
An' coostom ageän draw'd in like a wind fro' far an'
wide,
And browt me the booöts to be cobbled fro' hafe
the coontryside.

XVI.

An' theer 'e stans an' theer 'e shall stan to my dying
daäy;

I 'a gotten to loov 'im ageän in anoother kind of a
waäy,
Proud on 'im, like, my lad, an' I keeäps 'im cleän
an' bright,
Loovs 'im, an' roobs 'im, an' doosts 'im, an' puts 'im
back i' the light.

XVII.

Wouldn't a pint a' sarved as well as a quart? Naw
doubt:
But I liked a bigger feller to fight wi' an' fowt it out.
Fine an' meller 'e mun be by this, if I cared to
taäste,
But I moänt, my lad, and I weänt, fur I'd feäl mysen
cleän disgräaced.

XVIII.

An' once I said to the Missis, "My lass, when I
cooms to die,
Smash the bottle to smithers, the Divil's in 'im,"
said I.
But arter I chaänged my mind, an' if Sally be left
aloän,
I'lli hev 'im a-buried wi'mma an' taäke 'im afoor the
Throän.

XIX.

Coom thou 'eer — yon laädy a-steppin' along the
streeät,
Doesn't tha knaw 'er — sa pratty, an' feät, an' neät,
an' sweeät?

Look at the cloäths on 'er back, thebbe ammost
spick-span-new,
An' Tommy's faäce be as fresh as a codlin wesh'd i'
the dew.

XX.

'Ere be our Sally an' Tommy, an' we be a-goin to
dine,
Baäcon an' taätes, an' a beslings-puddin'¹ an' Adam's
wine;
But if tha wants ony grog tha mun goä fur it down
to the Hinn,
Fur I weänt shed a drop on 'is blood, noä, not fur
Sally's oän kin.

¹ A pudding made with the first milk of the cow after calving.

THE REVENGE.

A BALLAD OF THE FLEET.

I.

AT Flores in the Azores Sir Richard Grenville
lay,
And a pinnace, like a flutter'd bird, came flying
from far away :
" Spanish ships of war at sea ! we have sighted fifty-
three ! "
Then swore Lord Thomas Howard : " 'Fore God I
am no coward ;
But I cannot meet them here, for my ships are out
of gear,
And the half my men are sick. I must fly, but fol-
low quick.
We are six ships of the line ; can we fight with fifty-
three ? "

II.

Then spake Sir Richard Grenville : " I know you
are no coward ;
You fly them for a moment to fight with them again.
But I've ninety men and more that are lying sick
ashore.

I should count myself the coward if I left them, my
Lord Howard,
To these Inquisition dogs and the devildoms of
Spain."

III.

So Lord Howard past away with five ships of war
that day,
Till he melted like a cloud in the silent summer
heaven;
But Sir Richard bore in hand all his sick men from
the land
Very carefully and slow,
Men of Bideford in Devon,
And we laid them on the ballast down below;
For we brought them all aboard,
And they blest him in their pain, that they were not
left to Spain,
To the thumbscrew and the stake, for the glory of
the Lord.

IV.

He had only a hundred seamen to work the ship
and to fight,
And he sailed away from Flores till the Spaniard
came in sight,
With his huge sea-castles heaving upon the weather
bow.
"Shall we fight or shall we fly?
Good Sir Richard, tell us now,

For to fight is but to die!

There'll be little of us left by the time this sun be
set."

And Sir Richard said again: "We be all good
English men.

Let us bang these dogs of Seville, the children o
the devil,

For I never turn'd my back upon Don or devil yet.'

v.

Sir Richard spoke and he laugh'd, and we roar'd a
hurrah, and so

The little Revenge ran on sheer into the heart of
the foe,

With her hundred fighters on deck, and her ninety
sick below;

For half of their fleet to the right and half to the
left were seen,

And the little Revenge ran on thro' the long sea-
lane between.

vi.

Thousands of their soldiers look'd down from their
decks and laugh'd,

Thousands of their seamen made mock at the mad
little craft

Running on and on, till delay'd

By their mountain-like San Philip that, of fifteen
hundred tons,

And up-shadowing high above us with her yawning
 tiers of guns,
Took the breath from our sails, and we stay'd.

VII.

And while now the great San Philip hung above us
 like a cloud
Whence the thunderbolt will fall
Long and loud,
Four galleons drew away
From the Spanish fleet that day,
And two upon the larboard and two upon the star-
 board lay,
And the battle-thunder broke from them all.

VIII.

But anon the great San Philip, she bethought her-
 self and went
Having that within her womb that had left her ill
 content;
And the rest they came aboard us, and they fought
 us hand to hand,
For a dozen times they came with their pikes and
 musqueteers,
And a dozen times we shook 'em off as a dog that
 shakes his ears
When he leaps from the water to the land.

IX.

And the sun went down, and the stars came out far
 over the summer sea,

But never a moment ceased the fight of the one and
the fifty-three.

Ship after ship the whole night long, their high-built
galleons came,

Ship after ship, the whole night long, with her
battle-thunder and flame ;

Ship after ship, the whole night long, drew back
with her dead and her shame.

For some were sunk and many were shatter'd, and
so could fight us no more —

God of battles, was ever a battle like this in the
world before?

X.

For he said "Fight on ! fight on !"

Tho' his vessel was all but a wreck ;

And it chanced that, when half of the short summer
night was gone,

With a grisly wound to be drest he had left the
deck,

But a bullet struck him that was dressing it suddenly
dead,

And himself he was wounded again in the side and
the head,

And he said "Fight on ! fight on !"

XI.

And the night went down, and the sun smiled out
far over the summer sea,

And the Spanish fleet with broken sides lay round
us all in a ring ;
But they dared not touch us again, for they fear'd
that we still could sting,
So they watch'd what the end would be.
And we had not fought them in vain,
But in perilous plight were we,
Seeing forty of our poor hundred were slain,
And half of the rest of us maim'd for life
In the crash of the cannonades and the desperate
strife ;
And the sick men down in the hold were most of
them stark and cold,
And the pikes were all broken or bent, and the
powder was all of it spent ; [side ;
And the masts and the rigging were lying over the
But Sir Richard cried in his English pride,
“ We have fought such a fight for a day and a night
As may never be fought again !
We have won great glory, my men !
And a day less or more
At sea or ashore,
We die — does it matter when ?
Sink me the ship, Master Gunner — sink her, split
her in twain !
Fall into the hands of God, not into the hands of
Spain ! ”

XII.

And the gunner said “ Ay, ay,” but the seamen
made reply :

“ We have children, we have wives,
And the Lord hath spared our lives.
We will make the Spaniard promise, if we yield, to
let us go ;
We shall live to fight again and to strike another
blow.”
And the lion there lay dying, and they yielded to
the foe.

XIII.

And the stately Spanish men to their flagship bore
him then,
Where they laid him by the mast, old Sir Richard
caught at last,
And they praised him to his face with their courtly
foreign grace ;
But he rose upon their decks, and he cried :
“ I have fought for Queen and Faith like a valiant
man and true ;
I have only done my duty as a man is bound to do :
With a joyful spirit I Sir Richard Grenville die ! ”
And he fell upon their decks, and he died.

XIV.

And they stared at the dead that had been so valiant
and true,
And had holden the power and glory of Spain so
cheap
That he dared her with one little ship and his Eng-
lish few ;

Was he devil or man? He was devil for aught
they knew,
But they sank his body with honour down into the
deep,
And they mann'd the Revenge with a swarthier
alien crew,
And away she sail'd with her loss and long'd for her
own ;
When a wind from the lands they had ruin'd awoke
from sleep,
And the water began to heave and the weather to
moan,
And or ever that evening ended a great gale blew,
And a wave like the wave that is raised by an earth-
quake grew,
Till it smote on their hulls and their sails and their
masts and their flags,
And the whole sea plunged and fell on the shot-
shatter'd navy of Spain,
And the little Revenge herself went down by the
island crags
'To be lost evermore in the main.

THE SISTERS.

THEY have left the doors ajar ; and by their clash,
And prelude on the keys, I know the song,
Their favourite — which I call “The Tables
Turned.”

Evelyn begins it “O diviner Air.”

EVELYN.

O diviner Air,
Thro' the heat, the drowth, the dust, the glare,
Far from out the west in shadowing showers,
Over all the meadow baked and bare,
Making fresh and fair
All the bowers and the flowers,
Fainting flowers, faded bowers,
Over all this weary world of ours,
Breathe, diviner Air !

A sweet voice that — you scarce could better that.
Now follows Edith echoing Evelyn.

EDITH.

O diviner light,
Thro' the cloud that roofs our noon with night,
'Thro' the blotting mist, the blinding showers,

Far from out a sky for ever bright,
Over all the woodland's flooded bowers,
Over all the meadow's drowning flowers,
Over all this ruin'd world of ours,
Break, diviner light!

Marvellously like, their voices — and themselves!
Tho' one is somewhat deeper than the other,
As one is somewhat graver than the other —
Edith than Evelyn. Your good Uncle, whom
You count the father of your fortune, longs
For this alliance: let me ask you then,
Which voice most takes you? for I do not doubt
Being a watchful parent, you are taken
With one or other: tho' sometimes I fear
You may be flickering, fluttering in a doubt
Between the two — which must not be — which
might

Be death to one: they both are beautiful:
Evelyn is gayer, wittier, prettier, says
The common voice, if one may trust it: she?
No! but the paler and the graver, Edith.
Woo her and gain her then: no wavering, boy!
The graver is perhaps the one for you
Who jest and laugh so easily and so well.
For love will go by contrast, as by likes.

No sisters ever prized each other more.
Not so: their mother and her sister loved
More passionately still.

But that my best

And oldest friend, your Uncle, wishes it,
And that I know you worthy everyway
To be my son, I might, perchance, be loath
To part them, or part from them: and yet one
Should marry, or all the broad lands in your view
From this bay window — which our house has held
Three hundred years — will pass collaterally.

My father with a child on either knee,
A hand upon the head of either child,
Smoothing their locks, as golden as his own
Were silver, “get them wedded” would he say.
And once my prattling Edith ask’d him “why?”
Ay, why? said he, “for why should I go lame?”
Then told them of his wars, and of his wound.
For see — this wine — the grape from whence it
 flow’d
Was blackening on the slopes of Portugal,
When that brave soldier, down the terrible ridge
Plunged in the last fierce charge at Waterloo,
And caught the laming bullet. He left me this,
Which yet retains a memory of its youth,
As I of mine, and my first passion. Come!
Here’s to your happy union with my child!

Yet must you change your name: no fault of
 mine!
You say that you can do it as willingly
As birds make ready for their bridal-time
By change of feather: for all that, my boy,
Some birds are sick and sullen when they moult.

An old and worthy name ! but mine that stirr'd
Among our civil wars and earlier too
Among the Roses, the more venerable.
I care not for a name — no fault of mine.
Once more — a happier marriage than my own !

You see yon Lombard poplar on the plain.
The highway running by it leaves a breadth
Of sward to left and right, where, long ago,
One bright May morning in a world of song,
I lay at leisure, watching overhead
The æria^l poplar wave, an amber spire.

I dozed ; I woke. An open landaulet
Whirl'd by, which, after it had past me, show'd
Turning my way, the loveliest face on earth.
The face of one there sitting opposite,
On whom I brought a strange unhappiness,
That time I did not see.

Love at first sight

May seem — with goodly rhyme and reason for it —
Possible — at first glimpse, and for a face
Gone in a moment — strange. Yet once, when first
I came on lake Llanberris in the dark,
A moonless night with storm — one lightning-fork
Flash'd out the lake ; and tho' I loiter'd there
The full day after, yet in retrospect
That less than momentary thunder-sketch
Of lake and mountain conquers all the day.

The Sun himself has limn'd the face for me.
Not quite so quickly, no, nor half as well.
For look you here — the shadows are too deep,
And like the critic's blurring comment make
The veriest beauties of the work appear
The darkest faults: the sweet eyes frown: the lips
Seem but a gash. My sole memorial
Of Edith — no, the other, — both indeed.

So that bright face was flash'd thro' sense and
soul
And by the poplar vanish'd — to be found
Long after, as it seem'd, beneath the tall
Tree-bowers, and those long-sweeping beechen
boughs
Of our New Forest. I was there alone:
The phantom of the whirling landaulet
For ever past me by: when one quick peal
Of laughter drew me thro' the glimmering glades
Down to the snowlike sparkle of a cloth
On fern and foxglove. Lo, the face again,
My Rosalind in this Arden — Edith — all
One bloom of youth, health, beauty, happiness,
And moved to merriment at a passing jest.

There one of those about her knowing me
Call'd me to join them; so with these I spent
What seem'd my crowning hour, my day of days.

I woo'd her then, nor unsuccessfully,
The worse for her, for me! was I content?

Ay — no, not quite ; for now and then I thought
Laziness, vague love-longings, the bright May,
Had made a heated haze to magnify
The charm of Edith — that a man's ideal
Is high in Heaven, and lodged with Plato's God,
Not findable here — content, and not content,
In some such fashion as a man may be
That having had the portrait of his friend
Drawn by an artist, looks at it and says,
“Good ! very like ! not altogether he.”

As yet I had not bound myself by words,
Only, believing I loved Edith, made
Edith love *me*. Then came the day when I,
Flattering myself that all my doubts were fools
Born of the fool this Age that doubts of all —
Not I that day of Edith's love or mine —
Had braced my purpose to declare myself :
I stood upon the stairs of Paradise.
The golden gates would open at a word.
I spoke it — told her of my passion, seen
And lost and found again, had got so far,
Had caught her hand, her eyelids fell — I heard
Wheels, and a noise of welcome at the doors —
On a sudden after two Italian years
Had set the blossom of her health again,
The younger sister, Evelyn, enter'd — there,
There was the face, and altogether she.
The mother fell about the daughter's neck,
The sisters closed in one another's arms,
Their people throng'd about them from the hall,

And in the thick of question and reply
I fled the house, driven by one angel face,
And all the Furies.

I was bound to her ;
I could not free myself in honour — Bound
Not by the sounded letter of the word,
But counterpressures of the yielded hand
That timorously and faintly echoed mine,
Quick blushes, the sweet dwelling of her eyes
Upon me when she thought I did not see —
Were these not bonds? nay, nay, but could I wed her
Loving the other? do her that great wrong?
Had I not dream'd I lov'd her yestermorn?
Had I not known where Love, at first a fear,
Grew after marriage to full height and form?
Yet after marriage, that mock-sister there —
Brother-in-law — the fiery nearness of it —
Unlawful and disloyal brotherhood —
What end but darkness could ensue from this
For all the three? So Love and Honour jarr'd
Tho' Love and Honour join'd to raise the full
High-tide of doubt that sway'd me up and down
Advancing nor retreating.

Edith wrote :

“My mother bids me ask ” (I did not tell you —
A widow with less guile than many a child.
God help the wrinkled children that are Christ's
As well as the plump cheek — she wrought us harm,
Poor soul, not knowing) “are you ill?” (so ran

The letter) "you have not been here of late.
You will not find me here. At last I go
On that long-promised visit to the North.
I told your wayside story to my mother
And Evelyn. She remembers you. Farewell.
Pray come and see my mother. Almost blind
With ever-growing cataract, yet she thinks
She sees you when she hears. Again farewell."

Cold words from one I had hoped to warm so
far
That I could stamp my image on her heart!
"Pray come and see my mother, and farewell."
Cold, but as welcome as free airs of heaven
After a dungeon's closeness. Selfish, strange!
What dwarfs are men! my strangled vanity
Utter'd a stifled cry — to have vexed myself
And all in vain for her — cold heart or none —
No bride for me. Yet so my path was clear
To win the sister.

Whom I woo'd and won.

For Evelyn knew not of my former suit,
Because the simple mother work'd upon
By Edith pray'd me not to whisper of it.
And Edith would be bridesmaid on the day.

But on that day, not being all at ease,
I from the altar glancing back upon her,
Before the first "I will" was utter'd, saw
The bridesmaid pale, statuelike, passionless —
"No harm, no harm" I turn'd again, and placed
My ring upon the finger of my bride.

So, when we parted, Edith spoke no word,
She wept no tear, but round my Evelyn clung
In utter silence for so long, I thought
“What, will she never set her sister free?”

We left her, happy each in each, and then,
As tho' the happiness of each in each
Were not enough, must fain have torrents, lakes
Hills, the great things of Nature and the fair,
To lift us as it were from commonplace,
And help us to our joy. Better have sent
Our Edith thro' the glories of the earth,
To change with her horizon, if true Love
Were not his own imperial all-in-all.

Far off we went. My God, I would not live
Save that I think this gross hard-seeming world
Is our misshaping vision of the Powers
Behind the world, that make our griefs our gains.

For on the dark night of our marriage-day
The great Tragedian, that had quench'd herself
In that assumption of the bridesmaid — she
That loved me — our true Edith — her brain broke
With over-acting, till she rose and fled
Beneath a pitiless rush of Autumn rain
To the deaf church — to be let in — to pray
Before *that* altar — so I think; and there
They found her beating the hard Protestant doors.
She died and she was buried ere we knew.

I learnt it first. I had to speak. At once
The bright quick smile of Evelyn, that had sunn'd
The morning of our marriage, past away :
And on our home-return the daily want
Of Edith in the house, the garden, still
Haunted us like her ghost ; and by and by,
Either from that necessity for talk
Which lives with blindness, or plain innocence
Of nature, or desire that her lost child
Should earn from both the praise of heroism,
The mother broke her promise to the dead,
And told the living daughter with what love
Edith had welcomed my brief wooing of her,
And all her sweet self-sacrifice and death.

Henceforth that mystic bond betwixt the twins —
Did I not tell you they were twins? — prevail'd
So far that no caress could win my wife
Back to that passionate answer of full heart
I had from her at first. Not that her love,
Tho' scarce as great as Edith's power of love,
Had lessen'd, but the mother's garrulous wail
For ever woke the unhappy Past again,
Till that dead bridesmaid, meant to be my bride,
Put forth cold hands between us, and I fear'd
The very fountains of her life were chill'd ;
So took her thence, and brought her here, and here
She bore a child, whom reverently we call'd
Edith ; and in the second year was born
A second — this I named from her own self,
Evelyn ; then two weeks — no more — she joined,

In and beyond the grave, that one she loved.

Now in this quiet of declining life,
Thro' dreams by night and trances of the day,
The sisters glide about me hand in hand,
Both beautiful alike, nor can I tell
One from the other, no, nor care to tell
One from the other, only know they come,
They smile upon me, till, remembering all
The love they both have borne me, and the love
I bore them both — divided as I am
From either by the stillness of the grave —
I know not which of these I love the best.

But *you* love Edith ; and her own true eyes
Are traitors to her ; our quick Evelyn —
The merrier, prettier, wittier, as they talk,
And not without good reason, my good son —
Is yet untouch'd : and I that hold them both
Dearest of all things — well, I am not sure —
But if there lie a preference eitherway,
And in the rich vocabulary of Love
"Most dearest" be a true superlative —
I think / likewise love your Edith most.

THE VILLAGE WIFE; OR, THE ENTAIL.¹

I.

'OUSE-KEEPER sent tha my lass, fur New Squire
coom'd last night.
Butter an' heggs — yis — yis. I'll goä wi' tha back :
all right ;
Butter I warrants be prime, an' I warrants the heggs
be as well,
Hafe a pint o' milk runs out when ya breäks the
shell.

II.

Sit thysen down fur a bit : hev a glass o' cowslip
wine !
I liked the owd Squire an' 'is gells as thaw they was
gells o' mine,
Fur then we was all es one, the Squire an' 'is dar-
ters an' me,
Hall but Miss Annie, the heldest, I niver not took
to she :
But Nelly, the last of the cletch,² I liked 'er the fust
on 'em all,
Fur hoffsens we talkt o' my darter es died o' the fever
at fall :

¹ See note to "Northern Cobbler."² A brood of chickens.

An' I thowt 'twur the will o' the Lord, but Miss
Annie she said it wur draäins,
Fur she hedn't naw coomfut in 'er, an' arn'd naw
thanks fur 'er paäins.
Eh! thebbe all wi' the Lord my childer, I han't got-
ten none!
Sa new Squire's coom'd wi' 'is taäil in 'is 'and, an'
owd Squire's gone.

III.

Fur 'staäte be i' taäil, my lass: tha dosn' knaw
what that be?
But I knaws the law, I does, for the lawyer ha tow'd
it me.
“When theer's naw 'eäd to a 'Ouse by the fault o'
that ere maäle —
The gells they counts fur nowt, and the next un he
taäkes the taäil.”

IV.

What be the next un like? can tha tell ony harm on
'im lass? —
Naay sit down — naw 'urry — sa cowl! — hev an-
other glass!
Straänge an' cowl fur the time! we may happen a
fall o' snaw —
Not es I cares fur to hear ony harm, but I likes to
knaw.

An' I 'oäps es 'e beänt boooklarn'd: but 'e dosn'
not coom fro' the shere;
We'd anew o' that wi' the Squire, an' we haätes
boooklarnin' ere.

V.

Fur Squire wur a Varsity scholard, an' niver lookt
arter the land —
Whoäts or turmut's or taätes — 'e 'ed hallus a booök
i' 'is 'and,
Hallus aloän wi' 'is booöks, thaw nigh upo' seventy
year.
An' booöks, what's booöks? thou knaws thebbe
neyther 'ere nor theer.

VI.

An' the gells, they hedn't naw taäils, an' the lawyer
he tow'd it me
That 'is taäil were soä tied up es he couldn't cut
down a tree!
“Drat the trees,” says I, to be sewer I haätes 'em,
my lass,
Fur we puts the muck o' the land an' they sucks the
muck fro' the grass.

VII.

An' Squire wur hallus a-smilin', an' gied to the
tramps goin' by —
An' all o' the wust i' the parish — wi' hoffens a drop
in 'is eye.

An' ivry darter o' Squire's hed her awn ridin-erse
 to 'ersen,
 An' they rampaged about wi' their grooms, an' was
 'untin' arter the men,
 An' hallus a-dallackt¹ an' dizen'd out, an' a-buyin'
 new cloäthes,
 While 'e sit like a graät glimmer-gowk² wi' 'is
 glasses athurt 'is noäse,
 An' 'is noäse sa grufted wi' snuff es it couldn't be
 scroob'd awaäy,
 Fur atween 'is reädin' an' writin' 'e snifft up a box
 in a daäy,
 An' 'e niver runn'd arter the fox, nor arter the birds
 wi' 'is gun,
 An' 'e niver not shot one 'are, but 'e leäved it to
 Charlie 'is son,
 An' 'e niver not fish'd 'is awn ponds, but Charlie 'e
 cotch'd the pike,
 For 'e warn't not burn to the land, an' 'e didn't take
 kind to it like;
 But I eärs es 'e'd gie fur a howry³ owd book thutty
 pound an' moor,
 An' 'e'd wrote an owd book, his awn sen, sa I
 knaw'd es 'e'd coom to be poor;
 An' 'e gied — I be fear'd fur to tell tha 'ow much —
 fur an owd scratted stoän,
 An' 'e digg'd up a loomp i' the land an' 'e got a
 brown pot an' a boän,
 An' 'e bowt owd money, es wouldn't goä, wi' good
 gowd o' the Queen,

¹ Overdrest in gay colours.² Owl.³ Filthy.

An' 'e bowt little statutes all-naäkt an' which was a
shaame to be seen ;
But 'e niver looökt ower a bill, nor 'e niver not seed
to owt,
An' 'e niver knawd nowt but booöks, an' booöks,
as thou knaws, beänt nowt.

VIII.

But owd Squire's laädy es long es she lived she kep
'em all clear,
Thaw es long es she lived I niver hed none of 'er
darters 'ere ;
But arter she died we was all es one, the childer an'
me,
An' sarvints runn'd in an' out, an' offens we hed 'em
to tea.
Lawk ! 'ow I laugh'd when the lasses 'ud talk o'
their Missis's waäys,
An' the Missisis talk'd o' the lasses. — I'll tell tha
some o' these daäys.
Hoänly Miss Annie were saw stuck oop, like 'er
mother afoor —
'Er an' 'er blessed darter — they niver derken'd my
door.

IX.

An' Squire 'e smiled an' 'e smiled till 'e'd gotten a
fright at last,

An' 'e calls fur 'is son, fur the 'turney's letters they
foller'd sa fast ;
But Squire wur afear'd o' 'is son, an' 'e says to 'im,
meek as a mouse,
“Lad, thou mun cut off thy taäil, or the gells 'ull
goä to the 'Ouse,
Fur I finds es I be that i' debt, es I 'oäps es thou'll
'elp me a bit,
An' if thou'll 'gree to cut off thy taäil I may saäve
mysen yit.”

X.

But Charlie 'e sets back 'is ears, an' 'e sweärs, an'
'e says to 'im “Noa.
I've gotten the 'staäte by the taäil an' be dang'd if I
iver let goa !
Coom ! coom ! feyther,” 'e says, “why shouldn't thy
booöks be sowd ?
I hears es soom o' thy booöks mebbe worth their
weight i' gowd.”

XI.

Heäps an' heäps o' booöks, I ha' see'd 'em, be-
long'd to the Squire,
But the lasses 'ed teärd out leaves i' the middle to
kindle the fire ;
Sa moäst on 'is owd big booöks fetch'd nigh to
nowt at the saäle,
And Squire were at Charlie ageän to git 'im to cut
off 'is taäil.

XII.

Ya wouldn't find Charlie's likes — 'e were that out-
dacious at 'oäm,
Not thaw ya went fur to raäke out Hell wi' a small-
tooth coämb —
Droonk wi' the Quoloty's wine, an' droonk wi' the
farmer's aäle,
Mad wi' the lasses an' all — an' 'e wouldn't cut off
the taäil.

XIII.

Thou's coom'd oop by the beck; and a thurn be a-
gawin' theer,
I niver ha seed it sa white wi' the Maäy es I see'd
it to-year —
Theerabouts Charlie joompt — and it gied me a
scare tother night,
Fur I thowt it wur Charlie's ghoäst i' the derk, fur
it looökt sa white.
“Billy,” says 'e, “hev a joomp!” — thaw the banks
o' the beck be sa high,
Fur he ca'd 'is 'erse Billy-rough-un, thaw niver a
hair wur awry;
But Billy fell bakkuds o' Charlie, an' Charlie 'e brok
'is neck,
Sa theer wur a hend o' the taäil, fur 'e lost 'is taäil
i' the beck.

XIV.

Sa 'is taäil wur lost an' 'is booöks wur gone an' 'is
boy wur deäd,

An' Squire 'e smiled an' 'e smiled, but 'e niver not
lift oop 'is 'eäd :

Hallus a soft un Squire ! an' 'e smiled, fur 'e hedn't
naw friend,

Sa feyther an' son was buried togither, an' this wur
the hend.

XV.

An' Parson as hesn't the call, nor the mooney, but
hes the pride,

'E reäds of a sewer an' sartan 'oäp o' the tother
side ;

But I beänt that sewer es the Lord, howsiver they
praäy'd an' praäy'd,

Lets them inter 'eaven eäsy es leäves their debts to
be paäid.

Siver the mou'ds rattled down upo' poor owd Squire
i' the wood,

An' I cried along wi' the gells, fur they weänt niver
coom to naw good.

XVI.

Fur Molly the long un she walkt awaäy wi' a hoffi-
cer lad,

An' nawbody 'eärd on 'er sin, sa o' coorse she be
gone to the bad !

An' Lucy wur laäme o' one leg, sweet'arts she niver
'ed none —

Straänge an' unheppen¹ Miss Lucy ! we naämed
her “ Dot an' gaw one ! ”

¹ Ungainly, awkward.

An' Hetty wur weak i' the hattics, wi'out ony harm
 i' the legs,
 An' the fever 'ed baäked Jinny's 'eäd as bald as one
 o' them heggs,
 An' Nelly wur up fro' the craädle as big i' the mouth
 as a cow,
 An' saw she mun hammergrate,¹ lass, or she weänt
 git a maäte onyhow!
 An' es for Miss Annie es call'd me afoor my awn
 foälks to my faäce
 "A hignorant village wife as 'ud hev to be larn'd
 her awn plaäce,"
 Hes fur Miss Hannie the heldest hes now be
 a-grawin' sa howd,
 I knaws that mooch o' sheä, es it beänt not fit to be
 towd!

XVII.

Sa I didn't not taäke 'it kindly ov owd Miss Annie
 to saäy
 Es I should be talkin ageän 'em, es soon es they
 went awaäy,
 Fur, lawks! 'ow I cried when they went, an' our
 Nelly she gied me 'er 'and,
 Fur I'd ha done owt for the Squire an' 'is gells es
 belong'd to the land;
 Booöks, es I said afoor, thebbe neyther 'ere nor
 theer!
 But I sarved 'em wi' butter an' heggs fur huppuds o'
 twenty year.

¹ Emigrate.

XVIII.

An' they hallus paäid what I hax'd, sa I hallus deal'd
 wi' the Hall,
 An' they knaw'd what butter wur, an' they knaw'd
 what a hegg wur an' all;
 Hugger-mugger they lived, but they wasn't that eäsy
 to pleäse,
 Till I gied 'em Hinjian curn, an' they laäid big heggs
 es tha seeas;
 An' I niver puts saäme¹ i' *my* butter, they does it at
 Willis's farm,
 Taäste another drop o' the wine—tweänt do tha
 naw harm.

XIX.

Sa new Squire's coom'd wi' 'is taäil in 'is 'and, an'
 owd Squire's gone;
 I heard 'im a roomlin' by, but arter my nightcap wur
 on;
 Sa I han't clapt eyes on 'im yit, fur he coom'd last
 night sa laäte—
 Pluksh!!!² the hens i' the peäs! why didn't tha
 hesp the gaäte?

¹ Lard.

² A cry accompanied by a clapping of hands to scare trespassing fowl.

IN THE CHILDREN'S HOSPITAL.

EMMIE.

I.

OUR doctor had call'd in another, I never had seen
him before,
But he sent a chill to my heart when I saw him
come in at the door,
Fresh from the surgery-schools of France and of
other lands —
Harsh red hair, big voice, big chest, big merciless
hands !
Wonderful cures he had done, O yes, but they said
too of him
He was happier using the knife than in trying to
save the limb,
And that I can well believe, for he look'd so coarse
and so red,
I could think he was one of those who would break
their jests on the dead,
And mangle the living dog that had loved him and
fawn'd at his knee —
Drench'd with the hellish oorali — that ever such
things should be !

II.

Here was a boy—I am sure that some of our
children would die

But for the voice of Love, and the smile, and the
comforting eye—

Here was a boy in the ward, every bone seem'd out
of its place—

Caught in a mill and crush'd—it was all but a
hopeless case:

And he handled him gently enough; but his voice
and his face were not kind,

And it was but a hopeless case, he had seen it and
made up his mind,

And he said to me roughly “The lad will need little
more of your care.”

“All the more need,” I told him, “to seek the Lord
Jesus in prayer;

They are all his children here, and I pray for them
all as my own:”

But he turn'd to me, “Ay, good woman, can
prayer set a broken bone?”

Then he mutter'd half to himself, but I know that I
heard him say

“All very well—but the good Lord Jesus has had
his day.”

III.

Had? has it come? It has only dawn'd. It will
come by and by.

O how could I serve in the wards if the hope of the
 world were a lie?
 How could I bear with the sights and the loathsome
 smells of disease
 But that He said "Ye do it to me, when ye do it to
 these"?

IV.

So he went. And we past to this ward where the
 younger children are laid:
 Here is the cot of our orphan, our darling, our meek
 little maid;
 Empty you see just now! We have lost her who
 loved her so much —
 Patient of pain tho' as quick as a sensitive plant to
 the touch;
 Hers was the prettiest prattle, it often moved me to
 tears,
 Hers was the gratefulest heart I have found in a
 child of her years —
 Nay you remember our Emmie; you used to send
 her the flowers;
 How she would smile at 'em, play with 'em, talk to
 'em hours after hours!
 They that can wander at will where the works of the
 Lord are reveal'd
 Little guess what joy can be got from a cowslip out
 of the field;
 Flowers to these "spirits in prison" are all they can
 know of the spring,

They freshen and sweeten the wards like the waft
of an Angel's wing ;
And she lay with a flower in one hand and her thin
hands crost on her breast —
Wan, but as pretty as heart can desire, and we
thought her at rest,
Quietly sleeping — so quiet, our doctor said " Poor
little dear,
Nurse, I must do it to-morrow ; she'll never live thro'
it, I fear."

V.

I walk'd with our kindly old doctor as far as the
head of the stair,
Then I return'd to the ward ; the child didn't see I
was there.

VI.

Never since I was nurse, had I been so grieved and
so vexed !
Emmie had heard him. Softly she call'd from her
cot to the next,
" He says I shall never live thro' it, O Annie, what
shall I do ? "
Annie consider'd. " If I," said the wise little Annie,
" was you,
I should cry to the dear Lord Jesus to help me, for,
Emmie, you see,
it's all in the picture there : ' Little children should
come to me.' "

(Meaning the print that you gave us, I find that it
always can please

Our children, the dear Lord Jesus with children
about his knees.)

“Yes, and I will,” said Emmie, “but then if I call
to the Lord,

How should he know that it's me? such a lot of
beds in the ward!”

That was a puzzle for Annie. Again she consider'd
and said:

“Emmie, you put out your arms, and you leave 'em
outside on the bed —

The Lord has so *much* to see to! but, Emmie, you
tell it him plain,

It's the little girl with her arms lying out on the
counterpane.”

VII.

I had sat three nights by the child — I could not
watch her for four —

My brain had begun to reel — I felt I could do it no
more.

That was my sleeping-night, but I thought that it
never would pass.

There was a thunderclap once, and a clatter of hail
on the glass,

And there was a phantom cry that I heard as I tost
about,

The motherless bleat of a lamb in the storm and
the darkness without;

My sleep was broken besides with dreams of the
dreadful knife
And fears for our delicate Emmie who scarce would
escape with her life ;
Then in the gray of the morning it seem'd she
stood by me and smiled,
And the doctor came at his hour, and we went to
see to the child.

VIII.

He had brought his ghastly tools : we believed her
asleep again —
Her dear, long, lean, little arms lying out on the
counterpane ;
Say that His day is done ! Ah why should we care
what they say ?
The Lord of the children had heard her, and Emmie
had past away.

DEDICATORY POEM TO THE PRINCESS
ALICE.

DEAD PRINCESS, living Power, if that, which lived
True life, live on — and if the fatal kiss,
Born of true life and love, divorce thee not
From earthly love and life — if what we call
The spirit flash not all at once from out
This shadow into Substance — then perhaps
The mellow'd murmur of the people's praise
From thine own State, and all our breadth of realm,
Where Love and Longing dress thy deeds in light,
Ascends to thee; and this March morn that sees
Thy Soldier-brother's bridal orange-bloom
Break thro' the yews and cypress of thy grave,
And thine Imperial mother smile again,
May send one ray to thee! and who can tell —
Thou — England's England-loving daughter — thou
Dying so English thou wouldst have her flag
Borne on thy coffin — where is he can swear
But that some broken gleam from our poor earth
May touch thee, while remembering thee, I lay
At thy pale feet this ballad of the deeds
Of England, and her banner in the East?

THE DEFENCE OF LUCKNOW.

L.

BANNER of England, not for a season, O banner of
Britain, hast thou
Floated in conquering battle or flapt to the battle-
cry !
Never with mightier glory than when we had rear'd
thee on high
Flying at top of the roofs in the ghastly siege of
Lucknow —
Shot thro' the staff or the halyard, but ever we raised
thee anew,
And ever upon the topmost roof our banner of Eng-
land blew.

II.

Frail were the works that defended the hold that we
held with our lives —
Women and children among us, God help them, our
children and wives !
Hold it we might — and for fifteen days or for twenty
at most.
“Never surrender, I charge you, but every man die
at his post !”

Voice of the dead whom we loved, our Lawrence the
best of the brave :

Cold were his brows when we kiss'd him — we laid
him that night in his grave.

“Every man die at his post!” and there hail'd on
our houses and halls

Death from their rifle-bullets, and death from their
cannon-balls,

Death in our innermost chamber, and death at our
slight barricade,

Death while we stood with the musket, and death
while we stoopt to the spade,

Death to the dying, and wounds to the wounded,
for often there fell,

Striking the hospital wall, crashing thro' it, their
shot and their shell,

Death — for their spies were among us, their marks-
men were told of our best,

So that the brute bullet broke thro' the brain that
could think for the rest ;

Bullets would sing by our foreheads, and bullets
would rain at our feet —

Fire from ten thousand at once of the rebels that
girdled us round —

Death at the glimpse of a finger from over the breadth
of a street,

Death from the heights of the mosque and the
palace, and death in the ground !

Mine? yes, a mine ! Countermine ! down, down !
and creep thro' the hole !

Keep the revolver in hand ! you can hear him — the
murderous mole !

Quiet, ah ! quiet — wait till the point of the pickaxe
be thro' !

Click with the pick, coming nearer and nearer again
than before —

Now let it speak, and you fire, and the dark pioneer
is no more ;

And ever upon the topmost roof our banner of
England blew !

III.

Ay, but the foe sprung his mine many times, and it
chanced on a day

Soon as the blast of that underground thunderclap
echo'd away,

Dark thro' the smoke and the sulphur like so many
fiends in their hell —

Cannon-shot, musket-shot, volley on volley, and yell
upon yell —

Fiercely on all the defences our myriad enemy fell.

What have they done? where is it? Out yonder.
Guard the Redan !

Storm at the Water-gate ! storm at the Bailey-gate !
storm, and it ran

Surging and swaying all round us, as ocean on every
side

Plunges and heaves at a bank that is daily drown'd
by the tide —

So many thousands that if they be bold enough, who
shall escape?

Kill or be kill'd, live or die, they shall know we **are**
soldiers and men!

Ready! take aim at their leaders — their masses are
gapp'd with our grape —

Backward they reel like the wave, like the wave
flinging forward again,

Flying and foil'd at the last by the handful they
could not subdue;

And ever upon the topmost roof our banner of Eng-
land blew.

IV.

Handful of men as we were, we were English in
heart and in limb,

Strong with the strength of the race to command, to
obey, to endure,

Each of us fought as if hope for the garrison hung
but on him;

Still — could we watch at all points? we were every
day fewer and fewer.

There was a whisper among us, but only a whisper
that past:

“Children and wives — if the tigers leap into the fold
unawares —

Every man die at his post — and the foe may outlive
us at last —

Better to fall by the hands that they love, than to
fall into theirs!”

Roar upon roar in a moment two mines by the enemy
sprung

Clove into perilous chasms our walls and our poor
palisades.

Rifleman, true is your heart, but be sure that your
hand be as true !

Sharp is the fire of assault, better aimed are your
flank fusillades —

Twice do we hurl them to earth from the ladders to
which they had clung,

Twice from the ditch where they shelter we drive
them with hand-grenades ;

And ever upon the topmost roof our banner of Eng-
land blew.

V.

Then on another wild morning another wild earth-
quake out-tore

Clean from our lines of defence ten or twelve good
paces or more.

Rifleman, high on the roof, hidden there from the
light of the sun —

One has leapt up on the breach, crying out : “ Fol-
low me, follow me ! ” —

Mark him — he falls ! then another, and *him* too,
and down goes he.

Had they been bold enough then, who can tell but
the traitors had won ?

Boardings and rafters and doors — an embrasure !
make way for the gun !

Now double-charge it with grape ! It is charged and
we fire, and they run.

Praise to our Indian brothers, and let the dark face
have his due!

Thanks to the kindly dark faces who fought with us,
faithful and few,

Fought with the bravest among us, and drove them,
and smote them, and slew,

That ever upon the topmost roof our banner in India
blew.

VI.

Men will forget what we suffer and not what we do.
We can fight!

But to be soldier all day and be sentinel all thro' the
night —

Ever the mine and assault, our sallies, their lying
alarms,

Bugles and drums in the darkness, and shoutings
and soundings to arms,

Ever the labour of fifty that had to be done by five,
Ever the marvel among us that one should be left
alive,

Ever the day with its traitorous death from the loop-
holes around,

Ever the night with its coffinless corpse to be laid
in the ground,

Heat like the mouth of a hell, or a deluge of cataract
skies,

Stench of old offal decaying, and infinite torment of
flies,

Thoughts of the breezes of May blowing over an
English field,

Cholera, scurvy, and fever, the wound that *would*
 not be heal'd,
 Lopping away of the limb by the pitiful-pitiless
 knife, —
 Torture and trouble in vain, — for it never could
 save us a life.
 Valour of delicate women who tended the hospital
 bed,
 Horror of women in travail among the dying and
 dead,
 Grief for our perishing children, and never a moment
 for grief,
 Toil and ineffable weariness, faltering hopes of re-
 lief,
 Havelock baffled, or beaten, or butcher'd for all that
 we knew —
 Then day and night, day and night, coming down
 on the still-shatter'd walls
 Millions of musket-bullets, and thousands of cannon-
 balls —
 But ever upon the topmost roof our banner of Eng-
 land blew.

VII.

Hark cannonade, fusillade ! is it true what was told
 by the scout,
 Outram and Havelock breaking their way through
 the fell mutineers?
 Surely the pibroch of Europe is ringing again in our
 ears !
 All on a sudden the garrison utter a jubilant shout,

Havelock's glorious Highlanders answer with conquering cheers,
Sick from the hospital echo them, women and children come out,
Blessing the wholesome white faces of Havelock's good fusileers,
Kissing the war-harden'd hand of the Highlander wet with their tears!
Dance to the pibroch!—saved! we are saved!—is it you? is it you?
Saved by the valour of Havelock, saved by the blessing of Heaven!
“Hold it for fifteen days!” we have held it for eighty-seven!
And ever aloft on the palace roof the old banner of England blew.

SIR JOHN OLDCASTLE, LORD COBHAM.

(IN WALES.)

My friend should meet me somewhere hereabout
To take me to that hiding in the hills.

I have broke their cage, no gilded one, I trow —
I read no more the prisoner's mute wail
Scribbled or carved upon the pitiless stone ;
I find hard rocks, hard life, hard cheer, or none,
For I am emptier than a friar's brains ;
But God is with me in this wilderness,
These wet black passes and foam-churning chasms —
And God's free air, and hope of better things.

I would I knew their speech ; not now to glean,
Not now — I hope to do it — some scatter'd ears,
Some ears for Christ in this wild field of Wales —
But, bread, merely for bread. This tongue that
wagg'd

They said with such heretical arrogance
Against the proud archbishop Arundel —
So much God's cause was fluent in it — is here
But as a Latin Bible to the crowd ;
“ Bara ! ” — what use ? The Shepherd, when I speak,

Vailing a sudden eyelid with his hard
"Dim Saesneg" passes, wroth at things of old —
No fault of mine. Had he God's word in Welsh
He might be kindlier: happily come the day!

Not least art thou, thou little Bethlehem
In Judah, for in thee the Lord was born;
Nor thou in Britain, little Lutterworth,
Least, for in thee the word was born again.

Heaven-sweet Evangel, ever-living word,
Who whilome spakest to the South in Greek
About the soft Mediterranean shores,
And then in Latin to the Latin crowd,
As good need was — thou hast come to talk our isle
Hereafter thou, fulfilling Pentecost,
Must learn to use the tongues of all the world.
Yet art thou thine own witness that thou bringest
Not peace, a sword, a fire.

What did he say,
My frightened Wiclif-preacher whom I crost
In flying hither? that one night a crowd
Throng'd the waste field about the city gates:
The king was on them suddenly with a host.
Why there? they came to hear their preacher. Then
Some cried on Cobham, on the good Lord Cobham;
Ay, for they love me! but the king — nor voice
Nor finger raised against him — took and hang'd,
Took, hang'd and burnt — how many — thirty-
nine —
Call'd it rebellion — hang'd, poor friends, as rebels

And burn'd alive as heretics ! for your Priest
Labels — to take the king along with him —
All heresy, treason : but to call men traitors
May make men traitors.

Rose of Lancaster,
Red in thy birth, redder with household war,
Now reddest with the blood of holy men,
Redder to be, red rose of Lancaster —
If somewhere in the North, as Rumour sang
Fluttering the hawks of this crown-lusting line —
By firth and loch thy silver sister grow,¹
That were my rose, there my allegiance due.
Self-starved, they say — nay, murder'd, doubtless
dead.

So to this king I cleaved : my friend was he,
Once my fast friend : I would have given my life
To help his own from scathe, a thousand lives
To save his soul. He might have come to learn
Our Wiclif's learning : but the worldly Priests
Who fear the king's hard common-sense should find
What rotten piles uphold their mason-work,
Urge him to foreign war. O had he will'd
I might have stricken a lusty stroke for him,
But he would not ; far lieber led my friend
Back to the pure and universal church,
But he would not : whether that heirless flaw
In his throne's title make him feel so frail,
He leans on Antichrist ; or that his mind,
So quick, so capable in soldiership,
In matters of the faith, alas the while !

¹ Richard II.

More worth than all the kingdoms of this world,
Runs in the rut, a coward to the Priest.

Burnt — good Sir Roger Acton, my dear friend!
Burnt too, my faithful preacher, Beverley!
Lord give thou power to thy two witnesses!
Lest the false faith make merry over them!
Two — nay but thirty-nine have risen and stand,
Dark with the smoke of human sacrifice,
Before thy light, and cry continually —
Cry — against whom?

Him, who should bear the sword
Of Justice — what! the kingly, kindly boy;
Who took the world so easily heretofore,
My boon companion, tavern-fellow — him
Who gibed and japed — in many a merry tale
That shook our sides — at Pardoners, Summoners,
Friars, absolution-sellers, monkeries
And nunneries, when the wild hour and the wine
Had set the wits aflame.

Harry of Monmouth,
Or Amurath of the East?

Better to sink
Thy fleurs-de-lys in slime again, and fling
Thy royalty back into the riotous fits
Of wine and harlotry — thy shame, and mine,
Thy comrade — than to persecute the Lord,
And play the Saul that never will be Paul.

Burnt, burnt! and while this mitred Arundel
Dooms our unlicensed preacher to the flame,

The mitre-sanction'd harlot draws his clerks
 Into the suburb — their hard celibacy,
 Sworn to be veriest ice of pureness, molten
 Into adulterous living, or such crimes
 As holy Paul — a shame to speak of them —
 Among the heathen —

Sanctuary granted

To bandit, thief, assassin — yea to him
 Who hacks his mother's throat — denied to him,
 Who finds the Saviour in his mother tongue.
 The Gospel, the Priest's pearl, flung down to
 swine —

The swine, lay-men, lay-women, who will come,
 God willing, to outlearn the filthy friar.
 Ah rather, Lord, than that thy Gospel, meant
 To course and range thro' all the world, should
 be

Tether'd to these dead pillars of the Church —
 Rather than so, if thou wilt have it so,
 Burst vein, snap sinew, and crack heart, and life
 Pass in the fire of Babylon! but how long,
 O Lord, how long!

My friend should meet me here

Here is the copse, the fountain and — a Cross!
 To thee, dead wood, I bow not head nor knees.
 Rather to thee, green boscage, work of God,
 Black holly, and white-flower'd wayfaring-tree!
 Rather to thee, thou living water, drawn
 By this good Wiclif mountain down from heaven,
 And speaking clearly in thy native tongue —
 No Latin — He that thirsteth, come and drink!

Eh! how I anger'd Arundel asking me
 To worship Holy Cross! I spread mine arms,
 God's work, I said, a cross of flesh and blood
 And holier. That was heresy. (My good friend
 By this time should be with me.) "Images?"
 "Bury them as God's truer images
 Are daily buried." "Heresy. — Penance?" "Fast,
 Hairshirt and scourge — nay, let a man repent,
 Do penance in his heart, God hears him." "Her-
 esy —

Not shriven, not saved?" "What profits an ill Priest
 Between me and my God? I would not spurn
 Good counsel of good friends, but shrive myself
 No, not to an Apostle." "Heresy."

(My friend is long in coming.) "Pilgrimages?"

"Drink, bagpipes, revelling, devil's-dances, vice.
 The poor man's money gone to fat the friar.

Who reads of begging saints in Scripture?" —
 "Heresy" —

(Hath he been here — not found me — gone again?
 Have I mislearnt our place of meeting?) "Bread —
 Bread left after the blessing?" how they stared,
 That was their main test-question — glared at me!

"He veil'd Himself in flesh, and now He veils
 His flesh in bread, body and bread together."

Then rose the howl of all the cassock'd wolves,

"No bread, no bread. God's body!" Archbishop,
 Bishop,

Priors, Canons, Friars, bellringers, Parish-clerks —

"No bread, no bread!" — "Authority of the Church,
 Power of the keys!" — Then I, God help me, I

So mock'd, so spurn'd, so baited two whole days —
 I lost myself and fell from evenness,
 And rail'd at all the Popes, that ever since
 Sylvester shed the venom of world-wealth
 Into the church, had only prov'n themselves
 Poisoners, murderers. Well — God pardon all —
 Me, them, and all the world — yea, that proud
 Priest,

That mock-meek mouth of utter Antichrist,
 That traitor to King Richard and the truth,
 Who rose and doom'd me to the fire.

Amen !

Nay, I can burn, so that the Lord of life
 Be by me in my death.

Those three ! the fourth
 Was like the Son of God ! Not burnt were they.
 On *them* the smell of burning had not past.
 That was a miracle to convert the king.
 These Pharisees, this Caiaphas-Arundel
 What miracle could turn ? *He* here again,
He thwarting their traditions of Himself,
He would be found a heretic to Himself,
 And doom'd to burn alive.

So, caught, I burn.

Burn ? heathen men have borne as much as this,
 For freedom, or the sake of those they loved,
 Or some less cause, some cause far less than mine ;
 For every other cause is less than mine.
 The moth will singe her wings, and singed return,
 Her love of light quenching her fear of pain —
 How now, my soul, we do not heed the fire ?

Faint-hearted? tut! — faint-stomach'd! faint as I
am,

God willing, I will burn for Him.

Who comes?

A thousand marks are set upon my head.

Friend? — foe perhaps — a tussle for it then!

Nay, but my friend. Thou art so well disguised,
I knew thee not. Hast thou brought bread with
thee?

I have not broken bread for fifty hours.

None? I am damn'd already by the Priest

For holding there was bread where bread was
none —

No bread. My friends await me yonder? Yes.

Lead on then. *Up* the mountain? Is it far?

Not far. Climb first and reach me down thy hand.

I am not like to die for lack of bread,

For I must live to testify by fire.¹

¹ He was burnt on Christmas Day, 1417.

COLUMBUS.

CHAINS, my good lord : in your raised brows I read
Some wonder at our chamber ornaments.
We brought this iron from our isles of gold.

Does the king know you deign to visit him
Whom once he rose from off his throne to greet
Before his people, like his brother king?
I saw your face that morning in the crowd.

At Barcelona — tho' you were not then
So bearded. Yes. The city deck'd herself
To meet me, roar'd my name ; the king, the queen
Bad me be seated, speak, and tell them all
The story of my voyage, and while I spoke
The crowd's roar fell as at the " Peace, be still !"
And when I ceased to speak, the king, the queen,
Sank from their thrones, and melted into tears,
And knelt, and lifted hand and heart and voice
In praise to God who led me thro' the waste.
And then the great " Laudamus " rose to heaven

Chains for the Admiral of the Ocean ! chains
For him who gave a new heaven, a new earth,
As holy John had prophesied of me.

Gave glory and more empire to the kings
Of Spain than all their battles ! chains for him
Who push'd his prows into the setting sun,
And made West East, and sail'd the Dragon's
mouth,
And came upon the Mountain of the World,
And saw the rivers roll from Paradise !

Chains ! we are Admirals of the Ocean, we,
We and our sons for ever. Ferdinand
Hath sign'd it and our Holy Catholic queen —
Of the Ocean — of the Indies — Admirals we —
Our title, which we never mean to yield,
Our guerdon not alone for what we did,
But our amends for all we might have done —
The vast occasion of our stronger life —
Eighteen long years of waste, seven in your Spain,
Lost, showing courts and kings a truth the babe
Will suck in with his milk hereafter — earth
A sphere.

Were *you* at Salamanca? No.
We fronted there the learning of all Spain,
All their cosmogonies, their astronomies :
Guess-work *they* guess'd it, but the golden guess
Is morning-star to the full round of truth.
No guess-work ! I was certain of my goal ;
Some thought it heresy, but that would not hold.
King David call'd the heavens a hide, a tent
Spread over earth, and so this earth was flat :
Some cited old Lactantius : could it be

That trees grew downward, rain fell upward, men
Walk'd like the fly on ceilings? and besides,
The great Augustine wrote that none could breathe
Within the zone of heat; so might there be
Two Adams, two mankinds, and that was clean
Against God's word: thus was I beaten back,
And chiefly to my sorrow by the Church,
And thought to turn my face from Spain, appeal
Once more to France or England; but our Queen
Recall'd me, for at last their Highnesses
Were half-assured this earth might be a sphere.

All glory to the all-blessed Trinity,
All glory to the mother of our Lord,
And Holy Church, from whom I never swerved
Not even by one hair's-breadth of heresy,
I have accomplish'd what I came to do.

Not yet — not all — last night a dream — I sail'd
On my first voyage, harass'd by the frights
Of my first crew, their curses and their groans.
The great flame-banner borne by Teneriffe,
The compass, like an old friend false at last
In our most need, appall'd them, and the wind
Still westward, and the weedy seas — at length
The landbird, and the branch with berries on it,
The carven staff — and last the light, the light
On Guanahani! but I changed the name;
San Salvador I call'd it; and the light
Grew as I gazed, and brought out a broad sky
Of dawning over — not those alien palms,

The marvel of that fair new nature — not
That Indian isle, but our most ancient East
Moriah with Jerusalem ; and I saw
The glory of the Lord flash up, and beat
Thro' all the homely town from jasper, sapphire,
Chalcedony, emerald, sardonyx, sardius,
Chrysolite, beryl, topaz, chrysoprase,
Jacynth, and amethyst — and those twelve gates,
Pearl — and I woke, and thought — death — I shall
die —

I am written in the Lamb's own Book of Life
To walk within the glory of the Lord
Sunless and moonless, utter light — but no !
The Lord had sent this bright, strange dream to me
To mind me of the secret vow I made
When Spain was waging war against the Moor —
I strove myself with Spain against the Moor.
There came two voices from the Sepulchre,
Two friars crying that if Spain should oust
The Moslem from her limit, he, the fierce
Soldan of Egypt, would break down and raze
The blessed tomb of Christ ; whereon I vow'd
That, if our Princes harken'd to my prayer,
Whatever wealth I brought from that new world
Should, in this old, be consecrate to lead
A new crusade against the Saracen,
And free the Holy Sepulchre from thrall.

Gold? I had brought your Princes gold enough
If left alone ! Being but a Genovese,
I am handled worse than had I been a Moor,

And breach'd the belting wall of Cambalu,
And given the Great Khan's palaces to the Moor,
Or clutch'd the sacred crown of Prester John,
And cast it to the Moor: but *had* I brought
From Solomon's now-recover'd Ophir all
The gold that Solomon's navies carried home,
Would that have gilded *me*? Blue blood of Spain,
Tho' quartering your own royal arms of Spain,
I have not: blue blood and black blood of Spain,
The noble and the convict of Castile,
Howl'd me from Hispaniola; for you know
The flies at home, that ever swarm about
And cloud the highest heads, and murmur down
Truth in the distance — these outbuzz'd me so
That even our prudent king, our righteous queen —
I pray'd them being so calumniated
They would commission one of weight and worth
To judge between my slander'd self and me —
Fonseca my main enemy at their court,
They sent me out *his* tool, Bovadilla, one
As ignorant and impolitic as a beast —
Blockish irreverence, brainless greed — who sack'd
My dwelling, seized upon my papers, loosed
My captives, feed the rebels of the crown,
Sold the crown-farms for all but nothing, gave
All but free leave for all to work the mines,
Drove me and my good brothers home in chains,
And gathering ruthless gold — a single piece
Weigh'd nigh four thousand Castillanos — so
They tell me — weigh'd him down into the abysm —
The hurricane of the latitude on him fell,

The seas of our discovering over-roll
Him and his gold ; the frailer caravel,
With what was mine, came happily to the shore.
There was a glimmering of God's hand.

And God

Hath more than glimmer'd on me. O my lord,
I swear to you I heard his voice between
The thunders in the black Veragua nights,
"O soul of little faith, slow to believe!
Have I not been about thee from thy birth?
Given thee the keys of the great Ocean-sea?
Set thee in light till time shall be no more?
Is it I who have deceived thee or the world?
Endure ! thou hast done so well for men, that men
Cry out against thee : was it otherwise
With mine own Son? "

~

And more than once in days
Of doubt and cloud and storm, when drowning hope
Sank all but out of sight, I heard his voice,
"Be not cast down. I lead thee by the hand,
Fear not." And I shall hear his voice again —
I know that he has led me all my life,
I am not yet too old to work his will —
His voice again.

Still for all that, my lord,
I lying here bedridden and alone,
Cast off, put by, scouted by court and king —
The first discoverer starves — his followers, all

Flower into fortune — our world's way — and I
Without a roof that I can call mine own,
With scarce a coin to buy a meal withal,
And seeing what a door for scoundrel scum
I open'd to the West, thro' which the lust,
Villany, violence, avarice, of your Spain
Pour'd in on all those happy naked isles —
Their kindly native princes slain or slaved,
Their wives and children Spanish concubines,
Their innocent hospitalities quench'd in blood,
Some dead of hunger, some beneath the scourge,
Some over-labour'd, some by their own hands, —
Yea, the dear mothers, crazing Nature, kill
Their babies at the breast for hate of Spain —
Ah God, the harmless people whom we found
In Hispaniola's island-Paradise!
Who took us for the very Gods from Heaven,
And we have sent them very fiends from Hell;
And I myself, myself not blameless, I
Could sometimes wish I had never led the way.

Only the ghost of our great Catholic Queen
Smiles on me, saying, "Be thou comforted!
This creedless people will be brought to Christ
And own the holy governance of Rome."

But who could dream that we, who bore the Cross
Thither, were excommunicated there,
For curbing crimes that scandalised the Cross,
By him, the Catalonian Minorite,
Rome's Vicar in our Indies? who believe

These hard memorials of our truth to Spain
Clung closer to us for a longer term
Than any friend of ours at Court ? and yet
Pardon — too harsh, unjust. I am rack'd with pains.

You see that I have hung them by my bed,
And I will have them buried in my grave.

Sir, in that flight of ages which are God's
Own voice to justify the dead — perchance
Spain once the most chivalric race on earth,
Spain then the mightiest, wealthiest realm on earth,
So made by me, may seek to unbury me,
To lay me in some shrine of this old Spain,
Or in that vaster Spain I leave to Spain.
Then some one standing by my grave will say,
“ Behold the bones of Christopher Colòn ” —
“ Ay, but the chains, what do *they* mean — the
chains ? ” —

I sorrow for that kindly child of Spain
Who then will have to answer, “ These same chains
Bound these same bones back thro' the Atlantic
sea,
Which he unchain'd for all the world to come.”

O Queen of Heaven who seest the souls in Hell
And purgatory, I suffer all as much
As they do — for the moment. Stay, my son
Is here anon : my son will speak for me
Ablier than I can in these spasms that grind
Bone against bone. You will not. One last word.

You move about the Court, I pray you tell
King Ferdinand who plays with me, that one,
Whose life has been no play with him and his
Hidalgos — shipwrecks, famines, fevers, fights,
Mutinies, treacheries — wink'd at, and condoned —
That I am loyal to him till the death,
And ready — tho' our Holy Catholic Queen,
Who fain had pledged her jewels on my first voyage,
Whose hope was mine to spread the Catholic faith,
Who wept with me when I return'd in chains,
Who sits beside the blessed Virgin now,
To whom I send my prayer by night and day —
She is gone — but you will tell the King, that I,
Rack'd as I am with gout, and wrench'd with pains
Gain'd in the service of His Highness, yet
Am ready to sail forth on one last voyage,
And readier, if the King would hear, to lead
One last crusade against the Saracen,
And save the Holy Sepulchre from thrall.

Going? I am old and slighted: you have dared
Somewhat perhaps in coming? my poor thanks!
I am but an alien and a Genovese.

THE VOYAGE OF MAELDUNE.

(FOUNDED ON AN IRISH LEGEND. A.D. 700.)

I.

I WAS the chief of the race — he had stricken my
father dead —
But I gather'd my fellows together, I swore I would
strike off his head.
Each of them look'd like a king, and was noble in
birth as in worth,
And each of them boasted he sprang from the oldest
race upon earth.
Each was as brave in the fight as the bravest hero
of song,
And each of them liefer had died than have done
one another a wrong.
He lived on an isle in the ocean — we sail'd on a
Friday morn —
He that had slain my father the day before I was
born.

II.

And we came to the isle in the ocean, and there on
the shore was he.
But a sudden blast blew us out and away thro' a
boundless sea.

III.

And we came to the Silent Isle that we never had
touch'd at before,
Where a silent ocean always broke on a silent
shore,
And the brooks glitter'd on in the light without
sound, and the long waterfalls
Pour'd in a thunderless plunge to the base of the
mountain walls,
And the poplar and cypress unshaken by storm
flourish'd up beyond sight,
And the pine shot aloft from the crag to an unbe-
lievable height,
And high in the heaven above it there flicker'd a
songless lark,
And the cock couldn't crow, and the bull couldn't
low, and the dog couldn't bark.
And round it we went, and thro' it, but never a mur-
mur, a breath —
It was all of it fair as life, it was all of it quiet as
death,
And we hated the beautiful Isle, for whenever we
strove to speak
Our voices were thinner and fainter than any flitter-
mouse-shriek;
And the men that were mighty of tongue and could
raise such a battle-cry
That a hundred who heard it would rush on a thou-
sand lances and die —
O they to be dumb'd by the charm! — so fluster'd
with anger were they

They almost fell on each other ; but after we sail'd
away.

IV.

And we came to the Isle of Shouting, we landed, a
score of wild birds
Cried from the topmost summit with human voices-
and words ;
Once in an hour they cried, and whenever their
voices peal'd
The steer fell down at the plow and the harvest died
from the field,
And the men dropt dead in the valleys and half of
the cattle went lame,
And the roof sank in on the hearth, and the dwelling
broke into flame ;
And the shouting of these wild birds ran into the
hearts of my crew,
Till they shouted along with the shouting and seized
one another and slew ;
But I drew them the one from the other ; I saw that
we could not stay,
And we left the dead to the birds and we sail'd with
our wounded away.

V.

And we came to the Isle of Flowers : their breath
met us out on the seas,
For the Spring and the middle Summer sat each on
the lap of the breeze ;

And the red passion-flower to the cliffs, and the
dark-blue clematis, clung,
And starr'd with a myriad blossom the long convol-
vulus hung ;
And the topmost spire of the mountain was lilies in
lieu of snow,
And the lilies like glaciers winded down, running
out below
Thro' the fire of the tulip and poppy, the blaze of
gorse, and the blush
Of millions of roses that sprang without leaf or a
thorn from the bush ;
And the whole isle-side flashing down from the peak
without ever a tree
Swept like a torrent of gems from the sky to the
blue of the sea ;
And we roll'd upon capes of crocus and vaunted our
kith and our kin,
And we wallow'd in beds of lilies, and chanted the
triumph of Finn,
Till each like a golden image was pollen'd from head
to feet
And each was as dry as a cricket, with thirst in the
middle-day heat.
Blossom and blossom, and promise of blossom, but
never a fruit !
And we hated the Flowering Isle, as we hated the
isle that was mute,
And we tore up the flowers by the million and flung
them in bight and bay,

And we left but a naked rock, and in anger we sail'd
away.

VI.

And we came to the Isle of Fruits: all round from
the cliffs and the capes,
Purple or amber, dangled a hundred fathom of
grapes,
And the warm melon lay like a little sun on the
tawny sand,
And the fig ran up from the beach and rioted over
the land,
And the mountain arose like a jewell'd throne thro'
the fragrant air,
Glowing with all-colour'd plums and with golden
masses of pear,
And the crimson and-scarlet of berries that flamed
upon bine and vine,
But in every berry and fruit was the poisonous pleas-
ure of wine;
And the peak of the mountain was apples, the hugest
that ever were seen,
And they prest, as they grew, on each other, with
hardly a leaflet between,
And all of them redder than rosiest health or than
utterest shame,
And setting, when Even descended, the very sunset
aflame;
And we stay'd three days, and we gorged and we
madden'd, till every one drew

His sword on his fellow to slay him, and ever they
struck and they slew ;
And myself, I had eaten but sparely, and fought till
I sunder'd the fray,
Then I bad them remember my father's death, and
we sail'd away.

VII.

And we came to the Isle of Fire : we were lured by
the light from afar,
For the peak sent up one league of fire to the North-
ern Star ;
Lured by the glare and the blare, but scarcely could
stand upright,
For the whole Isle shudder'd and shook like a man
in a mortal affright ;
We were giddy besides with the fruits we had gorged,
and so crazed that at last
There were some leap'd into the fire ; and away we
sail'd, and we past
Over that undersea isle, where the water is clearer
than air :
Down we look'd : what a garden ! O bliss, what a
Paradise there !
Towers of a happier time, low down in a rainbow
deep
Silent palaces, quiet fields of eternal sleep !
And three of the gentlest and best of my people,
whate'er I could say,
Plunged head down in the sea, and the Paradise
trembled away.

VIII.

And we came to the Bounteous Isle, where the
 heavens lean low on the land,
And ever at dawn from the cloud glitter'd o'er us a
 sunbright hand,
Then it open'd and dropt at the side of each man,
 as he rose from his rest,
Bread enough for his need till the labourless day
 dipt under the West;
And we wander'd about it and thro' it. O never
 was time so good!
And we sang of the triumphs of Finn, and the
 boast of our ancient blood,
And we gazed at the wandering wave as we sat by
 the gurgle of springs,
And we chanted the songs of the Bards and the
 glories of fairy kings;
But at length we began to be weary, to sigh, and to
 stretch and yawn,
Till we hated the Bounteous Isle and the sunbright
 hand of the dawn,
For there was not an enemy near, but the whole
 green Isle was our own,
And we took to playing at ball, and we took to
 throwing the stone,
And we took to playing at battle, but that was a
 perilous play,
For the passion of battle was in us, we slew and
 we sail'd away.

IX.

And we came to the Isle of Witches and heard
their musical cry—

“Come to us, O come, come” in the stormy red of
a sky

Dashing the fires and the shadows of dawn on the
beautiful shapes,

For a wild witch naked as heaven stood on each of
the loftiest capes,

And a hundred ranged on the rock like white sea-
birds in a row,

And a hundred gamboll'd and pranced on the
wrecks in the sand below,

And a hundred splash'd from the ledges, and
bosom'd the burst of the spray,

But I knew we should fall on each other, and hastily
sail'd away.

X.

And we came in an evil time to the Isle of the
Double Towers,

One was of smooth-cut stone, one carved all over
with flowers,

But an earthquake always moved in the hollows
under the dells,

And they shock'd on each other and butted each
other with clashing of bells,

And the daws flew out of the Towers and jangled
and wrangled in vain,

And the clash and boom of the bells rang into the
 heart and the brain,
 Till the passion of battle was on us, and all took
 sides with the Towers,
 There were some for the clean-cut stone, there were
 more for the carven flowers,
 And the wrathful thunder of God peal'd over us all
 the day,
 For the one half slew the other, and after we sail'd
 away.

XI.

And we came to the Isle of a Saint who had sail'd
 with St. Brendan of yore,
 He had lived ever since on the Isle and his winters
 were fifteen score,
 And his voice was low as from other worlds, and his
 eyes were sweet,
 And his white hair sank to his heels and his white
 beard fell to his feet,
 And he spake to me, "O Maeldune, let be this pur-
 pose of thine!
 Remember the words of the Lord when he told us
 'Vengeance is mine!'
 His fathers have slain thy fathers in war or in single
 strife,
 Thy fathers have slain his fathers, each taken a life
 for a life,
 Thy father had slain his father, how long shall the
 murder last?

Go back to the Isle of Finn and suffer the Past to
be Past."

And we kiss'd the fringe of his beard and we pray'd
as we heard him pray,

And the Holy man he assoil'd us, and sadly we sail'd
away.

XII.

And we came to the Isle we were blown from, and
there on the shore was he,

The man that had slain my father. I saw him and
let him be.

O weary was I of the travel, the trouble, the strife
and the sin,

When I landed again, with a tithe of my men, on
the Isle of Finn.

DE PROFUNDIS:

THE TWO GREETINGS.

I.

Out of the deep, my child, out of the deep,
Where all that was to be, in all that was,
Whirl'd for a million æons thro' the vast
Waste dawn of multitudinous-eddy light —
Out of the deep, my child, out of the deep,
Thro' all this changing world of changeless law,
And every phase of ever-heightening life,
And nine long months of antenatal gloom,
With this last moon, this crescent — her dark orb
Touch'd with earth's light — thou comest, darling
boy ;

Our own ; a babe in lineament and limb
Perfect, and prophet of the perfect man ;
Whose face and form are hers and mine in one,
Indissolubly married like our love ;
Live, and be happy in thyself, and serve
This mortal race thy kin so well, that men
May bless thee as we bless thee, O young life
Breaking with laughter from the dark ; and may
The fated channel where thy motion lives
Be prosperously shaped, and sway thy course

Along the years of haste and random youth
Unshatter'd ; then full-current thro' full man ;
And last in kindly curves, with gentlest fall,
By quiet fields, a slowly-dying power,
To that last deep where we and thou are still.

II.

I.

Out of the deep, my child, out of the deep,
From that great deep, before our world begins,
Whereon the Spirit of God moves as he will —
Out of the deep, my child, out of the deep,
From that true world within the world we see,
Whereof our world is but the bounding shore —
Out of the deep, Spirit, out of the deep,
With this ninth moon, that sends the hidden sun
Down yon dark sea, thou comest, darling boy.

II.

For in the world, which is not ours, They said
“ Let us make man ” and that which should be man,
From that one light no man can look upon,
Drew to this shore lit by the suns and moons
And all the shadows. O dear Spirit half-lost
In thine own shadow and this fleshly sign
That thou art thou — who wailest being born
And banish'd into mystery, and the pain
Of this divisible-indivisible world
Among the numerable-innumerable

Sun, sun, and sun, thro' finite-infinite space
 In finite-infinite Time — our mortal veil
 And shatter'd phantom of that infinite One,
 Who made thee unconceivably Thyself
 Out of His whole World-self and all in all —
 Live thou! and of the grain and husk, the grape
 And ivyberry, choose; and still depart
 From death to death thro' life and life, and find
 Nearer and ever nearer Him, who wrought
 Not Matter, nor the finite-infinite,
 But this main-miracle, that thou art thou,
 With power on thine own act and on the world.

THE HUMAN CRY.

I.

HALLOWED be Thy name — Halleluiah! —
 Infinite Ideality!
 Immeasurable Reality!
 Infinite Personality!
 Hallowed be Thy name — Halleluiah!

II.

We feel we are nothing — for all is Thou and in
 Thee;
 We feel we are something — *that* also has come
 from Thee;
 We know we are nothing — but Thou wilt help us
 to be.
 Hallowed be Thy name — Halleluiah!

SONNETS.



PREFATORY SONNET

TO THE "NINETEENTH CENTURY."

THOSE that of late had fled far and fast
To touch all shores, now leaving to the skill
Of others their old craft seaworthy still,
Have charter'd this ; where, mindful of the past
Our true co-mates regather round the mast ;
Of diverse tongue, but with a common will
Here, in this roaring moon of daffodil
And crocus, to put forth and brave the blast ;
For some, descending from the sacred peak
Of hoar high-templed Faith, have leagued again
Their lot with ours to rove the world about ;
And some are wilder comrades, sworn to seek
If any golden harbour be for men
In seas of Death and sunless gulfs of Doubt.

TO THE REV. W. H. BROOKFIELD.

BROOKS, for they call'd you so that knew you best,
Old Brooks, who loved so well to mouth my rhymes,
How oft we two have heard St. Mary's chimes!
How oft the Cantab supper, host and guest,
Would echo helpless laughter to your jest!
How oft with him we paced that walk of limes,
Him, the lost light of those dawn-golden times,
Who loved you well! Now both are gone to rest
You man of humorous-melancholy mark,
Dead of some inward agony — is it so?
Our kindlier, trustier Jaques, past away!
I cannot laud this life, it looks so dark:
Σκιᾶς ὄναρ — dream of a shadow, go —
God bless you I shall join you in a day.

MONTENEGRO.

THEY rose to where their sovran eagle sails,
They kept their faith, their freedom, on the height,
Chaste, frugal, savage, arm'd by day and night
Against the Turk; whose inroad nowhere scales
Their headlong passes, but his footstep fails,
And red with blood the Crescent reels from fight
Before their dauntless hundreds, in prone flight
By thousands down the crags and thro' the vales.
O smallest among peoples! rough rock-throne
Of Freedom! warriors beating back the swarm
Of Turkish Islam for five hundred years,
Great Tsernogora! never since thine own
Black ridges drew the cloud and brake the storm
Has breathed a race of mightier mountaineers.

TO VICTOR HUGO.

VICTOR in Drama, Victor in Romance,
Cloud-weaver of phantasmal hopes and fears,
French of the French, and Lord of human tears ;
Child-lover ; Bard whose fame-lit laurels glance
Darkening the wreaths of all that would advance,
Beyond our strait, their claim to be thy peers ;
Weird Titan by thy winter weight of years
As yet unbroken, Stormy voice of France !
Who dost not love our England — so they say ;
I know not — England, France, all man to be
Will make one people ere man's race be run :
And I, desiring that diviner day,
Yield thee full thanks for thy full courtesy
To younger England in the boy my son.

TRANSLATIONS, ETC.



BATTLE OF BRUNANBURH.

CONSTANTINUS, King of the Scots, after having sworn allegiance to Athelstan, allied himself with the Danes of Ireland under Anlaf, and invading England, was defeated by Athelstan and his brother Edmund with great slaughter at Brunanburh in the year 937.

I.

¹ ATHELSTAN King,
Lord among Earls,
Bracelet-bestower and
Baron of Barons,
He with his brother,
Edmund Atheling,
Gaining a lifelong
Glory in battle,
Slew with the sword-edge
There by Brunanburh,
Brake the shield-wall,

¹ I have more or less availed myself of my son's prose translation of this poem in the *Contemporary Review* (November, 1876).

Hew'd the lindenwood,¹
Hack'd the battleshield,
Sons of Edward with hammer'd brands.

II.

Theirs was a greatness
Got from their Grandsires —
Theirs that so often in
Strife with their enemies
Struck for their hoards and their hearths and their
homes.

III.

Bow'd the spoiler,
Bent the Scotsman,
Fell the shipcrews
Doom'd to the death.
All the field with blood of the fighters
Flow'd, from when first the great
Sun-star of morningtide,
Lamp of the Lord God
Lord everlasting,
Glode over earth till the glorious creature
Sank to his setting.

IV.

There lay many a man
Marr'd by the javelin,

¹ Shields of lindenwood.

Men of the Northland
Shot over shield.
There was the Scotsman
Weary of war.

V.

We the West-Saxons,
Long as the daylight
Lasted, in companies
Troubled the track of the host that we hated,
Grimly with swords that were sharp from the grind
stone,
Fiercely we hack'd at the flyers before us.

VI.

Mighty the Mercian,
Hard was his hand-play,
Sparing not any of
Those that with Anlaf,
Warriors over the
Weltering waters
Borne in the bark's-bosom,
Drew to this island:
Doom'd to the death.

VII.

Five young kings put asleep by the sword-stroke,
Seven strong Earls of the army of Anlaf
Fell on the war-field, numberless numbers,
Shipmen and Scotsmen.

VIII.

Then the Norse leader,
Dire was his need of it,
Few were his following,
Fled to his warship :
Fleeted his vessel to sea with the king in it,
Saving his life on the fallow flood.

IX.

Also the crafty one,
Constantinus,
Crept to his North again,
Hoar-headed hero !

X.

Slender warrant had
He to be proud of
The welcome of war-knives —
He that was reft of his
Folk and his friends that had
Fallen in conflict,
Leaving his son too
Lost in the carnage,
Mangled to morsels,
A youngster in war !

XI.

Slender reason had
He to be glad of
The clash of the war-glaive —

Traitor and trickster
And spurner of treaties —
He nor had Anlaf
With armies so broken
A reason for bragging
That they had the better
In perils of battle
On places of slaughter —
The struggle of standards,
The rush of the javelins,
The crash of the charges,¹
The wielding of weapons —
The play that they play'd with
The children of Edward.

XII.

Then with their nail'd prows
Parted the Norsemen, a
Blood-redden'd relic of
Javelins over
The jarring breaker, the deep-sea billow,
Shaping their way toward Dyflen² again,
Shamed in their souls.

XIII.

Also the brethren,
King and Atheling,
Each in his glory,
Went to his own in his own West-Saxonland,
Glad of the war.

¹ Lit. "the gathering of men."² Dublin.

XIV.

Many a carcase they left to be carrion,
Many a livid one, many a sallow-skin —
Left for the white-tail'd eagle to tear it, and
Left for the horny-nibb'd raven to rend it, and
Gave to the garbaging war-hawk to gorge it, and
That gray beast, the wolf of the weald.

XV.

Never had huger
Slaughter of heroes
Slain by the sword-edge —
Such as old writers
Have writ of in histories —
Hapt in this isle, since
Up from the East hither
Saxon and Angle from
Over the broad billow
Broke into Britain with
Haughty war-workers who
Harried the Welshman, when
Earls that were lured by the
Hunger of glory gat
Hold of the land.

ACHILLES OVER THE TRENCH.

ILIAD, xviii. 202.

So saying, light-foot Iris pass'd away.
 Then rose Achilles dear to Zeus ; and round
 The warrior's puissant shoulders Pallas flung
 Her fringed argis, and around his head
 The glorious goddess wreath'd a golden cloud,
 And from it lighted an all shining flame.
 As when a smoke from a city goes to heaven
 Far off from out an island girt by foes,
 All day the men contend in grievous war
 From their own city, but with set of sun
 Their fires flame thickly, and aloft the glare
 Flies streaming, if perchance the neighbours round
 May see, and sail to help them in the war ;
 So from his head the splendour went to heaven.
 From wall to dyke he stept, he stood, nor join'd
 The Achæans — honouring his wise mother's word —
 There standing, shouted, and Pallas far away
 Call'd ; and a boundless panic shook the foe.
 For like the clear voice when a trumpet shrills,
 Blown by the fierce beleaguers of a town,
 So rang the clear voice of *Æakidês* ;
 And when the brazen cry of *Æakidês*

Was heard among the Trojans, all their hearts
Were troubled, and the full-maned horses whirl'd
The chariots backward, knowing griefs at hand ;
And sheer-astounded were the charioteers
To see the dread, unweariable fire
That always o'er the great Peleion's head
Burn'd, for the bright-eyed goddess made it burn
Thrice from the dyke he sent his mighty shout,
Thrice backward reel'd the Trojans and allies ;
And there and then twelve of their noblest died
Among their spears and chariots.

TO PRINCESS FREDERICA ON HER
MARRIAGE.

O YOU that were eyes and light to the King till he
past away
From the darkness of life —
He saw not his daughter — he blest her: the blind
King sees you to-day,
He blesses the wife.

SIR JOHN FRANKLIN.

ON THE CENTOTAPH IN WESTMINSTER ABBEY.

NOT here ! the white North has thy bones ; and thou,
Heroic sailor-soul,
Art passing on thine happier voyage now
Toward no earthly pole.

TO DANTE.

(WRITTEN AT REQUEST OF THE FLORENTINES.)

KING that hast reign'd six hundred years, and
grown
In power, and ever growest, since thine own
Fair Florence honouring thy nativity,
Thy Florence now the crown of Italy,
Hath sought the tribute of a verse from me,
I wearing but the garland of a day,
Cast at thy feet one flower that fades away.

TO PRINCESS LQUISE OF SCHLESWIG-
HOLSTEIN.

TAKE, lady, what your loyal muses give :
Their full " God bless you " with this book of
song ;
And may the life which heart in heart you live
With him you love be cloudless and be long.

INSCRIPTION FOR THE STATUE OF THE
DUCHESS OF KENT.

LONG as the heart beats life within her breast,
Thy child will bless thee, guardian mother mild,
And far away thy memory will be blest
By children of the children of thy child.

STANZA WRITTEN FOR THE "SHAKESPEAREAN SHOW-BOOK."

NOT he that breaks the dams, but he
That thro' the channels of the State
Convoys the people's wish, is great ;
His name is pure, his fame is free.

COMPROMISE.

STEERSMAN, be not precipitate in thy act
Of steering, for the river here, my friend,
Parts in two channels, moving to one end —
This goes straight forward to the cataract :
That streams about the bend ;
But tho' the cataract seem the nearer way,
Whate'er the crowd on either bank may say,
Take thou the " bend," 'twill save thee many a day.

EXPERIMENT IN SAPPHIC METRE.

FADED every violet, all the roses ;
Gone the glorious promise, and the victim
Broken in this anger of Aphrodite
Yields to the victor.

THE ROSEBUD.

THE night with sudden odour reel'd,
The southern stars a music peal'd,
Warm beams across the meadow stole;
For Love flew over grove and field,
Said, "Open, Rosebud, open, yield
Thy fragrant soul."

PREFATORY STANZA TO "PEARL."

WE lost you for how long a time,
True Pearl of our poetic prime!
We found you, and you gleam reset
In Britain's lyric coronet.

TO VIRGIL.

WRITTEN AT THE REQUEST OF THE MANTUANS FOR THE
NINETEENTH CENTENARY OF VIRGIL'S DEATH.

I.

ROMAN VIRGIL, thou that singest
Ilion's lofty temples robed in fire,
Ilion falling, Rome arising,
wars, and filial faith and Dido's pyre ;

II.

Landscape-lover, lord of language
more than he that sang the Works and Days,
All the chosen coin of fancy
flashing out from many a golden phrase ;

III.

Thou that singest wheat and woodland,
tilth and vineyard, hive and horse and herd ;
All the charm of all the Muses
often flowering in a lonely word ;

IV.

Poet of the happy Tityrus
piping underneath his beechen bowers ;

Poet of the poet-satyr
whom the laughing shepherd bound with
flowers ;

V.

Chanter of the Pollio, glorying
in the blissful years again to be,
Summers of the snakeless meadow,
unlaborious earth and oarless sea ;

VI.

Thou that seëst Universal
Nature moved by Universal Mind ;
Thou majestic in thy sadness
at the doubtful doom of human kind ;

VII.

Light among the vanish'd ages ;
star that gildest yet this phantom shore ,
Golden branch amid the shadows,
kings and realms that pass to rise no more ;

VIII.

Now thy Forum roars no longer,
fallen every purple Cæsar's dome —
Tho' thine ocean-roll of rhythm
sound for ever of Imperial Rome —

IX.

Now the Rome of slaves hath perish'd,
 and the Rome of freemen holds her place,
I, from out the Northern Island
 sunder'd once from all the human race,

X.

I salute thee, Mantovano,
 I that loved thee since my day began,
Wielder of the stateliest measure
 ever moulded by the lips of man.

DESPAIR : A DRAMATIC MONOLOGUE.

[A man and his wife having lost faith in a God, and hope of a life to come, and being utterly miserable in this, resolve to end themselves by drowning. The woman is drowned, but the man is rescued by a minister of the sect he had abandoned.]

Is it you, that preach'd in the chapel there looking
over the sand?

Follow'd us too that night, and dogg'd us, and drew
me to land?

What did I feel that night? You are curious.
How should I tell?

Does it matter so much what I felt? You rescued
me — yet — was it well

That you came unwish'd for, uncall'd, between me
and the deep and my doom

Three days since, three more dark days of the God-
less gloom

Of a life without sun, without health, without hope,
without any delight

In anything here upon earth? but ah God, that
night, that night

When the rolling eyes of the light-house there on
the fatal neck

Of land running out into rock — they had saved
many hundreds from wreck —

Glared on our way toward death, I remember I
thought as we past

Does it matter how many they saved? we are all of
us wreck'd at last —

“Do you fear,” and there came thro' the roar of the
breaker a whisper, a breath

“Fear? am I not with you? I am frightened at
life not death.”

And the suns of the limitless Universe sparkled and
shone in the sky,

Flashing with fires as of God, but we knew that
their light was a lie —

Bright as with deathless hope — but, however they
sparkled and shone,

The dark little worlds running round them were
worlds of woe like our own —

No soul in the heaven above, no soul on the earth
below,

A fiery scroll written over with lamentation and woe.

See, we were nursed in the dark night-fold of your
fatalist creed,

And we turn'd to the growing dawn, we had hoped
for a dawn indeed,

When the light of a Sun that was coming would
scatter the ghosts of the Past,

And the cramping creeds that had madden'd the
peoples would vanish at last,

And we broke away from the Christ, our human
brother and friend,
For He spoke, or it seem'd that He spoke, of a
Hell without help, without end.

Hoped for a dawn and it came, but the promise had
faded away;
We had past from a cheerless night to the glare of a
drearier day;
He is only a cloud and a smoke who was once a pil-
lar of fire,
The guess of a worm in the dust and the shadow of
its desire —
Of a worm as it writhes in a world of the weak trod-
den down by the strong,
Of a dying worm in a world, all massacre, murder,
and wrong.

O we poor orphans of nothing — alone on that lonely
shore —
Born of the brainless Nature who knew not that
which she bore!
Trusting no longer that earthly flower would be
heavenly fruit —
Come from the brute, poor souls — no souls — and
to die with the brute —

Nay, but I am not claiming your pity: I know you
of old —
Small pity for those that have ranged from the nar-
row warmth of your fold,

Where you bawl'd the dark side of your faith and a
God of eternal rage,
Till you flung us back on ourselves, and the human
heart, and the Age.

But pity — the Pagan held it a vice — was in her
and in me,
Helpless, taking the place of the pitying God that
should be!
Pity for all that aches in the grasp of an idiot
power,
And pity for our own selves on an earth that bore
not a flower;
Pity for all that suffers on land or in air or the deep,
And pity for our own selves till we long'd for eter-
nal sleep.

“Lightly step over the sands! the waters — you
hear them call!
Life with its anguish, and horrors, and errors — away
with it all!”
And she laid her hand in my own — she was always
loyal and sweet —
Till the points of the foam in the dusk came playing
about our feet.
There was a strong sea-current would sweep us out
to the main.
“Ah God” tho' I felt as I spoke I was taking the
name in vain —
“Ah God” and we turn'd to each other, we kiss'd,
we embraced, she and I,

Knowing the Love we were used to believe everlasting would die :

We had read their know-nothing books and we lean'd to the darker side —

Ah God, should we find Him, perhaps, perhaps, if we died, if we died?

We never had found Him on earth — this earth is a fatherless Hell —

“Dear Love, for ever and ever, for ever and ever farewell!”

Never a cry so desolate, not since the world began ;
Never a kiss so sad, no, not since the coming of man.

But the blind wave cast me ashore, and you saved me, a valueless life.

Not a grain of gratitude mine ! You have parted the man from the wife.

I am left alone on the land, she is all alone in the sea,

If a curse meant aught, I would curse you for not having let me be.

Visions of youth — for my brain was drunk with the water, it seems ;

I had past into perfect quiet at length out of pleasant dreams,

And the transient trouble of drowning — what was it when match'd with the pains

Of the hellish heat of a wretched life rushing back thro' the veins?

Why should I live? one son had forged on his father
 and fled,
 And if I believed in a God, I would thank him, the
 other is dead,
 And there was a baby-girl, that had never look'd on
 the light:
 Happiest she of us all, for she past from the night
 to the night.

But the crime, if a crime, of her eldest-born, her
 glory, her boast,
 Struck hard at the tender heart of the mother, and
 broke it almost;
 Tho', name and fame dying out for ever in endless
 time,
 Does it matter so much whether crown'd for a vir-
 tue, or hang'd for a crime?
 And ruin'd by *him*, by *him*, I stood there, naked,
 amazed
 In a world of arrogant opulence, fear'd myself turn-
 ing crazed,
 And I would not be mock'd in a madhouse! and
 she, the delicate wife,
 With a grief that could only be cured, if cured, by
 the surgeon's knife, —

Why should we bear with an hour of torture, a mo-
 ment of pain,
 If every man die for ever, if all his griefs are in vain,
 And the homeless planet at length will be wheel'd
 thro' the silence of space,

Motherless evermore of an ever-vanishing race,
When the worm shall have writhed its last, and its
 last brother-worm will have fled
From the dead fossil skull that is left in the rocks of
 an earth is dead?

Have I crazed myself over their horrible infidel writings? O yes,
For these are the new dark ages, you see, of the
 popular press,
When the bat comes out of his cave, and the owls
 are whooping at noon,
And Doubt is the lord of this dunghill and crows to
 the sun and the moon,
Till the Sun and the Moon of our science are both
 of them turn'd into blood,
And Hope will have broken her heart, running after
 a shadow of good;
For their knowing and know-nothing books are
 scattered from hand to hand —
We have knelt in your know-all chapel too looking
 over the sand.

What! I should call on that Infinite Love that has
 served us so well?
Infinite wickedness rather that made everlasting
 Hell,
Made us, foreknew us, foredoom'd us, and does
 what he will with his own;
Better our dead brute mother who never has heard
 us groan!

Hell? if the souls of men were immortal, as men
have been told,
The lecher would cleave to his lusts, and the miser
would yearn for his gold,
And so there were Hell for ever! but were there a
God as you say,
His Love would have power over Hell till it utterly
vanish'd away.

Ah yet — I have had some glimmer, at times, in my
gloomiest woe,
Of a God behind all — after all — the great God for
aught that I know;
But the God of Love and of Hell together — they
cannot be thought;
If there be such a God, may the Great God curse
him and bring him to naught!

Blasphemy! whose is the fault? is it mine? for why
would you save
A madman to vex you with wretched words, who is
best in his grave?
Blasphemy! ay, why not, being damn'd beyond
hope of grace?
O would I were yonder with her, and away from
your faith and your face!
Blasphemy! true! I have scared you pale with my
scandalous talk,
But the blasphemy to *my* mind lies all in the way
that you walk.

Hence! she is gone! can I stay? can I breathe divorced from the Past?

You needs must have good lynx-eyes if I do not escape you at last.

Our orthodox coroner doubtless will find it a *felo-de-se*,

And the stake and the cross-road, fool, if you will, does it matter to me?

MIDNIGHT, JUNE 30, 1879.

I.

MIDNIGHT — in no midsummer tune
The breakers lash the shores :
The cuckoo of a joyless June
Is calling out-of-doors :

And thou hast vanish'd from thine own
To that which looks like rest,
True brother, only to be known
By those who love thee best.

II.

Midnight — and joyless June gone by,
And from the deluged park
The cuckoo of a worse July
Is calling thro' the dark :

But thou art silent under-ground,
And o'er thee streams the rain,
True poet, surely to be found
When Truth is found again.

III.

And, now to these unsummer'd skies
The summer bird is still,
Far off a phantom cuckoo cries
From out a phantom hill ;

And thro' this midnight breaks the sun
Of sixty years away,
The light of days when life begun,
The days that seem to-day,

When all my griefs were shared with thee,
And all my hopes were thine —
As all thou wert was one with me,
May all thou art be mine !

EARLY SPRING.

ONCE more the Heavenly Power
Makes all things new,
And domes the red-plough'd hills
With loving blue ;
The blackbirds have their wills,
The throistles too.

Opens a door in Heaven ;
From skies of glass
A Jacob's-ladder falls
On greening grass,
And o'er the mountain-walls
Young angels pass.

Before them fleets the shower,
And burst the buds,
And shine the level lands,
And flash the floods ;
The stars are from their hands
Flung thro' the woods ;

The woods by living airs
How freshly fann'd,
Light airs from where the deep,

All down the sand,
Is breathing in his sleep,
Heard by the land !

O follow, leaping blood,
The season's lure !
O heart, look down and up,
Serene, secure,
Warm as the crocus-cup,
Like snowdrops, pure !

Past, future, glimpse and fade
Thro' some slight spell,
Some gleam from yonder vale,
Some far blue fell,
And sympathies, how frail,
In sound and smell.

Till, at thy chuckled note,
Thou twinkling bird,
The fairy fancies range,
And, lightly stirr'd,
Ring little bells of change
From word to word.

For now the Heavenly Power
Makes all things new,
And thaws the cold, and fills
The flower with dew ;
The blackbirds have their wills,
The poets too.

"*FRATER AVE ATQUE VALE.*"

Row us out from Desenzano, to your Sirmione row!
So they row'd, and there we landed — "O venusta
Sirmio!"

There to me thro' all the groves of olive in the sum-
mer glow,

There beneath the Roman ruin where the purple
flowers grow,

Came that "Ave atque Vale" of the Poet's hopeless
woe,

Tenderest of Roman poets nineteen hundred years
ago,

"Frater Ave atque Vale" — as we wander'd to and
fro

Gazing at the Lydian laughter of the Garda-lake
below

Sweet Catullus's all-but-island, olive-silvery Sirmio!

FREEDOM.

O THOU so fair in Summers gone,
While yet thy fresh and virgin soul
Inform'd the column'd Parthenon,
The glittering Capitol;

So fair in southern sunshine bathed,
But scarce of such majestic mien
As here with forehead vapour-swathed
In meadows ever green;

For thou — when Athens reign'd and Rome,
Thy glorious eyes were dimm'd with pain
To mark in many a freeman's home
The slave, the scourge, the chain;

O follower of the Vision, still
In motion to the distant gleam,
Howe'er blind force and brainless will
May jar thy golden dream,

Who, like great Nature, wouldst not mar
By changes all too fierce and fast
This order of our Human Star,
This heritage of the past;

O scorner of the party cry
That wanders from the public good,
Thou — when the nations rear on high
Their idol smear'd with blood,

And when they roll their idol down —
Of saner Worship sanely proud ;
Thou loather of the lawless crown
As of the lawless crowd ;

How long thine ever-growing mind
Hath still'd the blast and strewn the wave,
Though some of late would raise a wind
To sing thee to thy grave,

Men loud against all forms of power —
Unfurnish'd brows, tempestuous tongues,
Expecting all things in an hour —
Brass mouths and iron lungs !

LOCKSLEY HALL SIXTY YEARS AFTER.

LATE, my grandson ! half the morning have I paced
these sandy tracts,
Watch'd again the hollow ridges roaring into cata-
racts,

Wander'd back to living boyhood while I heard the
curlews call,
I myself so close on death, and death itself in Locks-
ley Hall.

So — your happy suit was blasted — she the fault-
less, the divine ;
And you liken — boyish babble — this boy-love of
yours with mine.

I myself have often babbled doubtless of a foolish
past ;
Babble, babble ; our old England may go down in
babble at last.

“Curse him !” curse your fellow-victim ? call him
dotard in your rage ?
Eyes that lured a doting boyhood well might fool a
dotard's age.

Jilted for a wealthier! wealthier? yet perhaps she
was not wise;
I remember how you kiss'd the miniature with those
sweet eyes.

In the hall there hangs a painting — Amy's arms
about my neck —
Happy children in a sunbeam sitting on the ribs of
wreck.

In my life there was a picture, she that clasp'd my
neck had flown;
I was left within the shadow sitting on the wreck
alone.

Yours has been a slighter ailment, will you sicken
for her sake?
You, not you! your modern amourist is of easier,
earthlier make.

Amy loved me, Amy fail'd me, Amy was a timid
child;
But your Judith — but your worldling — *she* had
never driven me wild.

She that holds the diamond necklace dearer than
the golden ring,
She that finds a winter sunset fairer than a morn of
Spring.

She that in her heart is brooding on his briefer
 lease of life,
While she vows "till death shall part us," she the
 would-be-widow wife.

She the worldling born of worldlings — father,
 mother — be content,
Ev'n the homely farm can teach us there is some-
 thing in descent.

Yonder in that chapel, slowly sinking now into the
 ground,
Lies the warrior, my forefather, with his feet upon
 the hound.

Cross'd! for once he sail'd the sea to crush the
 Moslem in his pride;
Dead the warrior, dead his glory, dead the cause in
 which he died.

Yet how often I and Amy in the mouldering aisle
 have stood,
Gazing for one pensive moment on that founder of
 our blood.

There again I stood to-day, and where of old we
 knelt in prayer,
Close beneath the casement crimson with the shield
 of Locksley — there,

All in white Italian marble, looking still as if she
 smiled,
Lies my Amy dead in child-birth, dead the mother,
 dead the child.

Dead—and sixty years ago, and dead her aged
 husband now,
I this old white-headed dreamer stoopt and kiss'd
 her marble brow.

Gone the fires of youth, the follies, furies, curses,
 passionate tears,
Gone like fires and floods and earthquakes of the
 planet's dawning years.

Fires that shook me once, but now to silent ashes
 fall'n away.
Cold upon the dead volcano sleeps the gleam of
 dying day.

Gone the tyrant of my youth, and mute below the
 chancel stones,
All his virtues—I forgive them—black in white
 above his bones.

Gone the comrades of my bivouac, some in fight
 against the foe,
Some thro' age and slow diseases, gone as all on
 earth will go.

Gone with whom for forty years my life in golden
sequence ran,

She with all the charm of woman, she with all the
breadth of man,

Strong in will and rich in wisdom, Edith, loyal,
lowly, sweet,

Feminine to her inmost heart, and feminine to her
tender feet,

Very woman of very woman, nurse of ailing body
and mind,

She that link'd again the broken chain that bound
me to my kind.

Here to-day was Amy with me, while I wander'd
down the coast,

Near us Edith's holy shadow, smiling at the slighter
ghost.

Gone our sailor son thy father, Leonard early lost at
sea ;

Thou alone, my boy, of Amy's kin and mine art
left to me.

Gone thy tender-natured mother, wearying to be left
alone,

Pining for the stronger heart that once had beat
beside her own.

Truth, for Truth is Truth, he worshipt, being true as
he was brave ;

Good, for Good is Good, he follow'd, yet he look'd
beyond the grave,

Wiser there than you, that crowning barren Death
as lord of all,

Deem this over-tragic drama's closing curtain is the
pall !

Beautiful was death in him who saw the death but
kept the deck,

Saving women and their babes, and sinking with
the sinking wreck,

Gone for ever ! Ever ? no — for since our dying
race began,

Ever, ever, and for ever was the leading light of
man.

Those that in barbarian burials kill'd the slave, and
slew the wife,

Felt within themselves the sacred passion of the
second life.

Indian warriors dream of ampler hunting grounds
beyond the night ;

Ev'n the black Australian dying hopes he shall
return, a white,

Truth for truth, and good for good! The Good,
the True, the Pure, the Just;
Take the charm "For ever" from them, and they
crumble into dust.

Gone the cry of "Forward, Forward," lost within a
growing gloom;
Lost, or only heard in silence from the silence of a
tomb.

Half the marvels of my morning, triumphs over time
and space,
Staled by frequency, shrunk by usage into common-
est commonplace!

"Forward" rang the voices then, and of the many
mine was one.
Let us hush this cry of "Forward" till ten thousand
years have gone.

Far among the vanish'd races, old Assyrian kings
would flay
Captives whom they caught in battle — iron-hearted
victors they.

Ages after, while in Asia, he that led the wild
Moguls,
Timur built his ghastly tower of eighty thousand
human skulls,

Then, and here in Edward's time, an age of noblest
English names,
Christian conquerors took and flung the conquer'd
Christian into flames.

Love your enemy, bless your haters, said the Great-
est of the great;
Christian love among the Churches look'd the twin
of heathen hate.

From the golden alms of Blessing man had coin'd
himself a curse:
Rome of Cæsar, Rome of Peter, which was crueller?
which was worse?

France had shown a light to all men, preach'd a
Gospel, all men's good;
Celtic Demos rose a Demon, shriek'd and slaked
the light with blood.

Hope was ever on her mountain, watching till the
day begun
Crown'd with sunlight — over darkness — from the
still unrisen sun.

Have we grown at last beyond the passions of the
primal clan?

“Kill your enemy, for you hate him,” still, “your
enemy” was a man.

Have we sunk below them? peasants maim the
helpless horse, and drive
Innocent cattle under thatch, and burn the kindlier
brutes alive.

Brutes, the brutes are not your wrongers — burnt
at midnight, found at morn,
Twisted hard in mortal agony with their offspring,
born-unborn,

Clinging to the silent Mother! Are we devils? are
we men?
Sweet St. Francis of Assisi, would that he were here
again,

He that in his Catholic wholeness used to call the
very flowers
Sisters, brothers — and the beasts — whose pains are
hardly less than ours!

Chaos, Cosmos! Cosmos, Chaos! who can tell how
all will end!
Read the wide world's annals, you, and take their
wisdom for your friend.

Hope the best, but hold the Present fatal daughter
of the Past,
Shape your heart to front the hour, but dream not
that the hour will last.

Ay, if dynamite and revolver leave you courage to
be wise :

When was age so cramm'd with menace? madness?
written, spoken lies?

Envy wears the mask of Love, and, laughing sober
fact to scorn,

Cries to Weakest as to Strongest, "Ye are equals,
equal-born."

Equal-born? O yes, if yonder hill be level with the
flat.

Charm us, Orator, till the Lion look no larger than
the Cat.

Till the Cat thro' that mirage of overheated language
loom

Larger than the Lion, — Demos end in working its
own doom.

Russia bursts our Indian barrier, shall we fight her?
shall we yield?

Pause, before you sound the trumpet, hear the voices
from the field.

Those three hundred millions under one Imperial
sceptre now,

Shall we hold them? shall we loose them? take the
suffrage of the plow.

Nay, but these would feel and follow Truth if only
you and you,
Rivals of realm-ruining party, when you speak were
wholly true.

Plowmen, Shepherds, have I found, and more than
once, and still could find,
Sons of God, and kings of men in utter nobleness of
mind,

Truthful, trustful, looking upward to the practised
hustings-liar ;
So the Higher wields the Lower, while the Lower is
the Higher.

Here and there a cotter's babe is royal-born by right
divine ;
Here and there my lord is lower than his oxen or
his swine.

Chaos, Cosmos! Cosmos, Chaos! once again the
sickening game ;
Freedom, free to slay herself, and dying while they
shout her name.

Step by step we gain'd a freedom known to Europe,
known to all ;
Step by step we rose to greatness, — thro' the
tonguesters we may fall.

You that woo the Voices—tell them “old experience is a fool,”

Teach your flatter'd kings that only those who cannot read can rule.

Pluck the mighty from their seat, but set no meek ones in their place ;

Pillory Wisdom in your markets, pelt your offal at her face.

Tumble Nature heel o'er head, and, yelling with the yelling street,

Set the feet above the brain and swear the brain is in the feet.

Bring the old dark ages back without the faith, without the hope,

Break the State, the Church, the Throne, and roll their ruins down the slope.

Authors—atheist, essayist, novelist, realist, rhymester, play your part,

Paint the mortal shame of nature with the living hues of Art.

Rip your brothers' vices open, strip your cwn foul passions bare ;

Down with Reticence, down with Reverence—forward—naked—let them stare.

Feed the budding rose of boyhood with the drain-
age of your sewer ;
Send the drain into the fountain, lest the stream
should issue pure.

Set the maiden fancies wallowing in the troughs of
Zolaism, —
Forward, forward, ay and backward, downward too
into the abysm.

Do your best to charm the worst, to lower the rising
race of men ;
Have we risen from out the beast, then back into
the beast again?

Only "dust to dust" for me that sicken at your law-
less din,
Dust in wholesome old-world dust before the newer
world begin.

Heated am I? you — you wonder — well, it scarce
becomes mine age —
Patience ! let the dying actor mouth his last upon
the stage.

Cries of unprogressive dotage ere the dotard fall
asleep?
Noises of a current narrowing, not the music of a
deep?

Ay, for doubtless I am old, and think gray thoughts,
for I am gray :

After all the stormy changes shall we find a change-
less May?

After madness, after massacre, Jacobinism and
Jacquerie,

Some diviner force to guide us thro' the days I shall
not see?

When the schemes and all the systems, Kingdoms
and Republics fall,

Something kindlier, higher, holier — all for each
and each for all?

All the full-brain, half-brain races, led by Justice,
Love, and Truth ;

All the millions one at length, with all the visions
of my youth?

All diseases quench'd by Science, no man halt, or
deaf or blind ;

Stronger ever born of weaker, lustier body, larger
mind?

Earth at last a warless world, a single race, a single
tongue,

I have seen her far away — for is not Earth as yet
so young? —

Every tiger madness muzzled, every serpent passion
kill'd,

Every grim ravine a garden, every blazing desert
till'd,

Robed in universal harvest up to either pole she
smiles,

Universal ocean softly washing all her warless
Isles.

Warless? when her tens are thousands, and her
thousands millions, then —

All her harvest all too narrow — who can fancy
warless men?

Warless? war will die out late then. Will it ever?
late or soon?

Can it, till this outworn earth be dead as yon dead
world the moon?

Dead the new astronomy calls her. . . . On this
day and at this hour,

In this gap between the sandhills, whence you see
the Locksley tower,

Here we met, our latest meeting — Amy — sixty
years ago —

She and I — the moon was falling greenish thro' a
rosy glow,

Just above the gateway tower, and even where you
see her now —

Here we stood and claspt each other, swore the
seeming-deathless vow. . . .

Dead, but how her living glory lights the hall, the
dune, the grass!

Yet the moonlight is the sunlight, and the sun him-
self will pass.

Venus near her! smiling downward at this earthlier
earth of ours,

Closer on the Sun, perhaps a world of never fading
flowers.

Hesper, whom the poet call'd the Bringer home of
all good things.

All good things may move in Hesper, perfect peo-
ples, perfect kings.

Hesper — Venus — were we native to that splendour
or in Mars,

We should see the Globe we groan in, fairest of
their evening stars.

Could we dream of wars and carnage, craft and mad-
ness, lust and spite,

Roaring London, raving Paris, in that point of peace-
ful light?

Might we not in glancing heavenward on a star so
silver-fair,
Yearn, and clasp the hands and murmur, "Would to
God that we were there"?

Forward, backward, backward, forward, in the im-
measurable sea,
Sway'd by vaster ebbs and flows than can be known
to you or me.

All the suns — are these but symbols of innumerable
man,
Man or Mind that sees a shadow of the planner or
the plan?

Is there evil but on earth? or pain in every peopled
sphere?
Well be grateful for the sounding watchword, "Evo-
lution" here.

Evolution ever climbing after some ideal good,
And Reversion ever dragging Evolution in the
mud.

What are men that He should heed us? cried the
king of sacred song;
Insects of an hour, that hourly work their brother
insect wrong,

While the silent Heavens roll, and Suns along their
fiery way,
All their planets whirling round them, flash a million
miles a day.

Many an *Æon* moulded earth before her highest,
man, was born,
Many an *Æon* too may pass when earth is manless
and forlorn,

Earth so huge, and yet so bounded — pools of salt,
and plots of land —
Shallow skin of green and azure — chains of moun-
tain, grains of sand !

Only That which made us, meant us to be mightier
by and by,
Set the sphere of all the boundless Heavens within
the human eye,

Sent the shadow of Himself, the boundless, thro'
the human soul,
Boundless inward, in the atom, boundless outward,
in the Whole.

* * * * *

Here is Locksley Hall, my grandson, here the lion-
guarded gate.
Not to-night in Locksley Hall — to-morrow — you,
you come so late.

Wreck'd — your train — or all but wreck'd? a shatter'd wheel? a vicious boy!

Good, this forward, you that preach it, is it well to wish you joy?

Is it well that while we range with Science, glorying
in the Time,

City children soak and blacken soul and sense in
city slime?

There among the glooming alleys Progress halts on
palsied feet,

Crime and hunger cast our maidens by the thousand
on the street.

There the Master scrimps his haggard sempstress of
her daily bread,

There a single sordid attic holds the living and the
dead.

There the smouldering fire of fever creeps across
the rotted floor,

And the crowded couch of incest in the warrens of
the poor.

Nay, your pardon, cry your "forward," yours are
hope and youth, but I —

Eighty winters leave the dog too lame to follow
with the cry,

Lame and old, and past his time, and passing now
into the night;
Yet I would the rising race were half as eager for
the light.

Light the fading gleam of Even? light the glimmer
of the dawn?
Aged eyes may take the growing glimmer for the
gleam withdrawn.

Far away beyond her myriad coming changes earth
will be
Something other than the wildest modern guess of
you and me.

Earth may reach her earthly-worst, or if she gain
her earthly-best,
Would she find her human offspring this ideal man
at rest?

Forward then, but still remember how the course of
Time will swerve,
Crook and turn upon itself in many a backward
streaming curve

Not the Hall to-night, my grandson! Death and
Silence hold their own.
Leave the Master in the first dark hour of his last
sleep alone.

Worthier soul was he than I am, sound and honest,
rustic Squire,
Kindly landlord, boon companion — youthful jealousy is a liar.

Cast the poison from your bosom, oust the madness
from your brain.
Let the trampled serpent show you that you have
not lived in vain.

Youthful! youth and age are scholars yet but in the
lower school,
Nor is he the wisest man who never proved himself
a fool.

Yonder lies our young sea-village — Art and Grace
are less and less :
Science grows and Beauty dwindles — roofs of slated
hideousness !

There is one old Hostel left us where they swing the
Locksley shield,
Till the peasant cow shall butt the “ Lion passant ”
from his field.

Poor old Heraldry, poor old History, poor old
Poetry, passing hence,
In the common deluge drowning old political common-sense !

Poor old voice of eighty crying after voices that
have fled!

All I loved are vanish'd voices, all my steps are on
the dead.

All the world is ghost to me, and as the phantom
disappears,

Forward far and far from here is all the hope of
eighty years.

* * * * *

In this Hostel — I remember — I repent it o'er his
grave —

Like a clown — by chance he met me — I refused
the hand he gave.

From that casement where the trailer mantles all
the mouldering bricks —

I was then in early boyhood, Edith but a child of
six —

While I shelter'd in this archway from a day of driv-
ing showers —

Peep't the winsome face of Edith like a flower
among the flowers.

Here to-night! the Hall to-morrow, when they toll
the Chapel bell!

Shall I hear in one dark room a wailing, "I have
loved thee well."

Then a peal that shakes the portal — one has come
to claim his bride,
Her that shrank, and put me from her, shriek'd, and
started from my side —

Silent echoes! you, my Leonard, use and not abuse
your day,
Move among your people, know them, follow him
who led the way,

Strove for sixty widow'd years to help his homelier
brother men,
Served the poor, and built the cottage, raised the
school, and drain'd the fen.

Hears he now the Voice that wrong'd him? who
shall swear it cannot be?
Earth would never touch her worst, were one in
fifty such as he.

Ere she gain her Heavenly-best, a God must min-
gle with the game:
Nay, there may be those about us whom we neither
see nor name,

Felt within us as ourselves, the Powers of Good, the
Powers of Ill,
Strowing balm, or shedding poison in the fountains
of the Will.

Follow you the Star that lights a desert pathway,
yours or mine.

Forward, till you see the highest Human Nature is
divine.

Follow Light, and do the Right — for man can half
control his doom —

Till you find the deathless Angel seated in the
vacant tomb.

Forward, let the stormy moment fly and mingle
with the Past.

I that loathed, have come to love him. Love will
conquer at the last.

Gone at eighty, mine own age, and I and you will
bear the pall;

Then I leave thee Lord and Master, latest Lord of
Locksley Hall.

THE FLEET.¹

I.

You, you, *if* you shall fail to understand
What England is, and what her all-in-all,
On you will come the curse of all the land,
Should this old England fall
Which Nelson left so great.

II.

His isle, the mightiest Ocean-power on earth,
Our own fair isle, the lord of every sea —
Her fuller franchise — what would that be worth —
Her ancient fame of Free —
Were she . . . a fallen state?

¹ The speaker said that "he should like to be assured that other outlying portions of the Empire, the Crown colonies, and important coaling stations were being as promptly and as thoroughly fortified as the various capitals of the self-governing colonies. He was credibly informed this was not so. It was impossible, also, not to feel some degree of anxiety about the efficacy of present provision to defend and protect, by means of swift, well-armed cruisers, the immense mercantile fleet of the Empire. A third source of anxiety, so far as the colonies were concerned, was the apparently insufficient provision for the rapid manufacture of armaments and their prompt despatch when ordered to their colonial destination. Hence the necessity for manufacturing appliances equal to the requirements, not of Great Britain alone, but of the whole Empire. But the key-

. III.

Her dauntless army scatter'd, and so small,
Her island-myriads fed from alien lands—
The fleet of England is her all-in-all;
Her fleet is in your hands,
And in her fleet her Fate.

IV.

You, you, that have the ordering of her fleet,
If you should only compass her disgrace,
When all men starve, the wild mob's million feet
Will kick you from your place,
But then too late, too late.

stone of the whole was the necessity for an overwhelmingly powerful fleet and efficient defence for all necessary coaling stations. This was as essential for the colonies as for Great Britain. It was the one condition for the continuance of the Empire. All that Continental Powers did with respect to armies England should effect with her navy. It was essentially a defensive force, and could be moved rapidly from point to point, but it should be equal to all that was expected from it. It was to strengthen the fleet that colonists would first readily tax themselves, because they realized how essential a powerful fleet was to the safety, not only of that extensive commerce sailing in every sea, but ultimately to the security of the distant portions of the Empire. Who could estimate the loss involved in even a brief period of disaster to the Imperial Navy? Any amount of money timely expended in preparation would be quite insignificant when compared with the possible calamity he had referred to."—*Extract from Sir Graham Berry's Speech at the Colonial Institute, 9th November, 1886.*

OPENING OF THE INDIAN AND COLONIAL
EXHIBITION BY THE QUEEN.

I.

WELCOME, welcome with one voice !
In your welfare we rejoice,
Sons and brothers that have sent,
From isle and cape and continent,
Produce of your field and flood,
Mount and mine, and primal wood ;
Works of subtle brain and hand,
And splendours of the morning land,
Gifts from every British zone ;
Britons, hold your own !

II.

May we find, as ages run,
The mother featured in the son ;
And may yours for ever be
That old strength and constancy
Which has made your fathers great
In our ancient island State,
And wherever her flag fly,
Glorying between sea and sky,
Makes the might of Britain known ;
Britons, hold your own !

III.

Britain fought her sons of yore —
Britain failed ; and never more,
Careless of our growing kin,
Shall we sin our fathers' sin,
Men that in a narrower day —
Unprophetic rulers they —
Drove from out the mother's nest
That young eagle of the West
To forage for herself alone ;
Britons, hold your own !

IV.

Sharers of our glorious past,
Brothers, must we part at last?
Shall we not thro' good and ill
Cleave to one another still?
Britain's myriad voices call,
" Sons, be welded each and all,
Into one imperial whole,
One with Britain, heart and soul!
One life, one flag, one fleet, one Throne !"
Britons, hold your own !

NOTES.

NOTES.

THE LOVER'S TALE, p. 1.

Two parts of this poem were printed as a fragment late in 1832 (dated 1833), and some copies were distributed among Tennyson's college friends, Richard Milnes, W. H. Thompson, and others. It was suppressed before publication, and only two copies of the original edition exist; one of these was sold in 1902 for £600. The poem, which was written apparently in 1828, "appeared to his early friends and critics a deliberate imitation of Shelley," although Tennyson had not then, as he declared, read Shelley.

In 1869 the poem (revised, with a section hitherto unprinted) was sent to the press accompanied by "The Golden Supper," its sequel. For some reason it was withdrawn from publication, and only about six copies of this reprint were saved.

In 1870 and in 1875 the fragment of 1832 was printed for private circulation under the auspices of R. H. Shepherd. "These two unauthorized reprints were rigorously suppressed and called in, and only a few copies of each were actually circulated." The title of the 1875 reprint was: "'The Lover's Tale, and Other Poems.' By Alfred Tennyson. Now First Collected."

The other poems were "No More"; "Anacreontics"; "A Fragment"; "Check every Outflash"; "There are

Three Things"; "Me my own Fate"; "The New Timon and the Poets"; "How often, when a Child"; "Sonnet to Macready"; "What Time I wasted Youthful Hours"; "Hands All Round"; "Britons, Guard Your Own"; Stanzas added to the National Anthem; "The War" (May, 1859); Inscription for the Mausoleum of the Duchess of Kent; "Old and New Year" (1865-1866). The author of "Tennysonianana" supplied a "Monograph on the Lover's Tale" as a preface to the book.

In 1879, the poem complete (in three parts), rewritten with some changes, was published with a reprint of "The Golden Supper" (originally published in the "Holy Grail" volume, 1869), as a fourth part.

P. 5, l. 26. *And Death drew nigh*, etc. Cf. Horace, "Od." I., 4,

"Pallida mors aequo pulsat pede pauperum tabernas regumque turres."

P. 6, ll. 3-6. *The Present is the vassal*, etc. Cf. "Ulysses,"
"I am a part of all that I have met," etc.

P. 14, ll. 11-13. *Those thrills of bliss*, etc. Cf. "In Memoriam," CXXIV., stanzas 4-6.

P. 14, ll. 13-18. *Methought a light*, etc. See p. 4, "Oh, such dark eyes!" etc.

P. 20, ll. 16-21. These lines suggest Shelley's poem, "Love's Philosophy."

P. 24, l. 6. *The shuddering moonlight*. Cf. the omitted lines in "The Palace of Art":—

"Hither, when all the deep unsounded skies
Were shuddering with silent stars."

P. 30, ll. 3-7. Cf. Byron's lines, "Written beneath a Picture":—

" 'Tis said with Sorrow Time can cope;
 But this I feel can ne'er be true;
 For by the death-blow of my Hope
 My Memory immortal grew."

P. 31, ll. 22-25. The repetition of "Why" is a literary device used effectively in many of Tennyson's poems. See "The Marriage of Geraint":—

"Forgetful of his promise to the King,
 Forgetful of the falcon," etc.

P. 35, ll. 20-24. Cf. "In Memoriam," LXVIII., 15:—

"It is the trouble of my youth
 That foolish sleep transfers to thee."

P. 35, l. 29. *Like morning from her eyes.* Cf. "Balin and Balan," 240, "the morning on her face."

P. 37, 22 *et seq.* An instance of the use of the trance-motive so frequently found in Tennyson's later poems.

P. 39, ll. 3 *et seq.* Cf. "In Memoriam," LXXXVI., "Sweet after showers," etc.

P. 41, l. 4. *And I stood sole.* The use of "sole" (Lat. *solus*) recalls Wordsworth's

"Lady of the Mere,
 Sole-sitting by the shores of old romance."

TO ALFRED TENNYSON, MY GRANDSON, p. 56.

Published as a dedication to the volume, *Ballads, and Other Poems*, 1880. The book contained the twenty-two poems (pp. 57-170), ending with "To Dante."

"Golden-hair'd Ally," the poet's first grandson (b. 1878), was the child of Lionel Tennyson.

THE FIRST QUARREL, p. 57.

This poem was founded on a true story, told to Tennyson by Dr. Dabbs of the Isle of Wight. Carlyle calls it "a dreary tragic tale."

RIZPAH, p. 65.

Of this powerful poem, which is based on fact, Swinburne remarks: "Never since the very beginning of all poetry were the twin passions of terror and pity more divinely done into deathless words or set to more perfect and profound magnificence of music." (*Miscellanies*, 1886, p. 219.) This dramatic monologue reveals the very life of the rough times and people of the eighteenth century. The title is from *II Samuel*, xxi., 8-10.

P. 66, l. 4. *As the tree falls.* See *Ecclesiastes*, xi., 3.

P. 70, l. 4. *Full of compassion.* See *Psalms*, lxxxvi., 15.

THE NORTHERN COBBLER, p. 73.

This characteristic dialect poem is founded on an incident that the poet heard in his youth of a man who put a bottle of gin in his window to show that he could defy it.

P. 73, l. 3. A desolate land with a vertical sun, that is, high in the heavens.

P. 73, l. 6. *Line.* The equator.

P. 74, l. 1. Nay — for I am very glad, but though thou wast ever so dry.

P. 74, l. 5. I could repair and sole old boots, etc.

P. 74, l. 11. *Slither'd.* Slipped.

P. 74, l. 12. *Squad.* Slush.

P. 75, l. 1. *Fowt* = fought.

P. 75, l. 2. *Scrawm'd an' scratted* = Clawed and scratched.

P. 75, l. 12. *Weär'd* = spent.

P. 76. *Fo'mma* = for me. *Tummled athurt* = tumbled across.

P. 77, l. 8. *Tew* = fluster, confusion.

P. 77, l. 11. *Ersen* = herself.

- P. 78, l. 3. *Num-cumpus* = fool (Lat. *non compos*).
 P. 79, l. 6. *Oän sen* = own self.
 P. 79, l. 8. *Snaggy* = ill-tempered.
 P. 80, l. 2. *Chousin'* = tricking.
 P. 81, l. 3. *Roobs* = rubs. *Doosts* = dusts.
 P. 81, l. 13. *Feät* = trim.
 P. 82, l. 1. *Thebbe* = they be.
 P. 82, l. 2. *Codlin* = an unripe apple.

THE REVENGE, p. 83.

The first line of "The Revenge" lay on Tennyson's desk for years, then he finished writing the ballad with a rush in a day or two. He read up about Grenville in old histories and steeped himself in the spirit of the time and of the valiant seamen whose heroic deeds he celebrated in ringing verse. The poem appeared in the *Nineteenth Century*, March, 1878; reprinted in "Ballads, and Other Poems," 1880.

P. 88, ll. 16-18. Cf. Scott's "Marmion," II., 30:—

"And come he slow or come he fast,
 It is but death who comes at last.

P. 89, l. 11. Cf. Nelson's last words at Trafalgar, "Thank God I have done my duty."

P. 89, l. 13. According to Raleigh's account of the battle, Grenville died on the second or third day later.

P. 90, l. 4. *With her loss*. An instance of what Ruskin calls "the pathetic fallacy," the ship grieving for her old English crew now dead.

P. 90, l. 7. *Or ever*. Before ever.

P. 90, l. 11. *Island crags*. Of the Azores.

THE SISTERS, p. 91.

The plot of this narrative-poem is partly founded on a story that the poet had heard. The songs of Evelyn and Edith recall the songs in Shelley's "Prometheus."

P. 96, ll. 4-6. *A man's ideal*, etc. Possibly a hint of Tennyson's philosophy is conveyed in these lines, which imply that there is something transcendent in man's moral judgment that is not wholly accounted for by the development theory. "He was an idealist at heart," says Knight. "Underneath the realism of his nature, this other feature rose above it. He was not so much of a Platonist as a Berkeleyan, but faith in the great Kantian triad (God, Duty, Immortality) dominated his life — God being to him both personal and impersonal, duty being continuous unselfish devotion to the good of all, and immortality the survival not only of the race, but of all the units in it." (*Blackwood's Magazine*, August, 1897.)

P. 99, ll. 14-17. These lines Tennyson would quote as his own belief. Cf. "In Memoriam," LVI., st. 7; also "The Ancient Sage," "And we, the poor earth's dying race," etc.

THE VILLAGE WIFE, p. 102.

It is said that this is the only one of Tennyson's Lincolnshire poems that is a portrait.

P. 107, l. 3. *The 'Ouse*. The poorhouse.

P. 108, l. 5. *Beck* = brook. *Thurn* = thorn.

P. 108, l. 6. *Maäy* = hawthorn.

P. 108, l. 10. *Billy-rough-un* = Bellerophon.

P. 110, l. 7. *Hes* = as. *Howd* = old.

P. 110, l. 14. *Huppuds* = upwards.

P. 111, l. 3. *Hugger-mugger* = carelessly, not neatly.

P. 111, l. 8. *Roomlin'* = rumbling.

IN THE CHILDREN'S HOSPITAL, p. 112.

This poem was based on a true story told to Tennyson by Miss Gladstone. The two children are drawn from life. The nurse and the doctors are imaginary characters, and the hospital was unknown to Tennyson.

P. 112, l. 10. *Oorali*. "Also *curari*, or *woorali*—a drug extracted from *Strychnos toxifera*:—It acts by paralyzing the nerves of motion, whilst the sensitiveness is left unimpaired" (Palgrave). *Oorali* is an arrow poison used by Indians of South America in hunting.

P. 116, l. 13. *A phantom cry*. Cf. "The Last Tournament":—

"A whimpering of the spirit of the child,
Because the twain had spoil'd her carcanet";

also "The Wreck":—

"And the wail

Of a beaten babe . . .

* * * * * * *

And gone—that day of the storm—O Mother, she came to me there."

DEDICATORY POEM TO THE PRINCESS

ALICE, p. 118.

First published in the *Nineteenth Century*, April, 1879. The Princess Alice (1843–1878) was the best loved of all the Queen's children.

The soldier-brother was Prince Arthur, Duke of Connaught, married at Windsor (March 13, 1879) to Louise Marguerite, Princess of Prussia.

The contrast of this world ("shadow") with the other ("Substance") is one often recurring in Tennyson's philosophical poems.

THE DEFENCE OF LUCKNOW, p. 119.

First printed with "Dedicatory Poem" in the *Nineteenth Century*, April, 1879. Professor Jowett suggested to Tennyson that recent English history in India offered material for poetry, and this ballad, celebrating an incident of the mutiny of 1857, was the result.

The heroic defence of Lucknow, the chief city of Oudh, is one of the most thrilling incidents in the annals of British India. Events of the siege have been versified by Robert Lowell and Alexander MacLagan.

When the Sepoy mutiny broke out, in the spring of 1857, it found the British unprepared. Nearly all of the Europeans in the garrison of Cawnpur were massacred. A similar fate, or worse, would have befallen the Europeans in Lucknow but for the foresight and prompt action of Sir Henry Lawrence, then chief commissioner of Oudh. He provisioned and fortified the residency of Lucknow, and thither he retired with the Europeans and a British regiment on July 2. Two days later he died, having been wounded by a shell. The words in one of Lawrence's last telegrams show the spirit of determination in the man: "There should be no surrender."

This was the keynote of the defence throughout the next twelve weeks of hardships and horrors. There were less than a thousand British soldiers, with seven hundred native troops who remained loyal, besides women and children. They were hemmed in and attacked by seven thousand mutineers. Each man of the garrison was nerved by the example of the dead commander, and resolved to die at his post rather than surrender.

Lawrence was succeeded in command by Brigadier John Inglis, who ably performed the duties of his position.

Three weeks after the death of Lawrence the garrison was cheered by a letter stating that "Havelock was advancing with a force sufficient to bear down all opposition, and that he would arrive in five or six days." Their hopes for speedy relief were doomed to disappointment, for Havelock's progress was slow, he being obliged to fight many desperate battles with much larger forces. The rescuing column was at last reënforced by troops under Sir James Outram, who generously gave General Havelock the credit of the exploit.

In the meanwhile the rapidly diminishing garrison in the Lucknow residency held out, although exposed to a continuous fire. Mine after mine was sprung, and the defenders were all but overcome when Havelock's troops at last forced their way into the town and relieved them, September 26.

SIR JOHN OLDCASTLE, p. 127.

Lord Cobham, a prominent leader of the English Lollards, was put to death (1417) for alleged treason and heresy. For details respecting Oldcastle's connection with Lollardry, see Green's "Short History of the English People," pp. 266-267.

P. 127, l. 16. *Arundel*. Thomas Arundel, Archbishop of Canterbury, an opponent of the Lollards.

P. 127, l. 19. *Bara*. A Welsh word meaning "bread."

P. 128, l. 1. *Vailing*. Dropping.

P. 128, l. 2. *Dim Saesneg*. Welsh for "No English" (I speak no English).

P. 128, l. 7. *Lutterworth*. Wicklif's parish in Leicestershire, where he died in 1384.

P. 130, ll. 3, 4. *Burnt*—good Sir Roger Acton, etc. John of Beverley, professor of divinity at Oxford, along with

other Oxford men, became a Lollard convert. "Shortly after Sir John Oldcastle, Lord Cobham, the chief favorer of the movement, had escaped from the Tower, the Lollards were taken at their usual assembly place in St. Giles' Fields, and tried for treason against Church and State. In defence some of them stated that they were a persecuted flock, and as their worship in a public place was prohibited, they had simply met together in a thicket in Ficket's field (part of St. Giles' Fields) to hear the preaching of John of Beverley, the priest. On January 12, 1413-1414, sixty-nine of the prisoners were condemned, and next day thirty-seven of them were drawn to St. Giles' Fields, and hanged and burned. On January 19 John of Beverley, the priest, and shortly after Sir Roger Acton, knight, and others were drawn and hanged at the same place." ("Dict. Nat. Biog.," Vol. IV., p. 449.)

P. 130, l. 10. *Him*, etc. Henry V. (born at Monmouth, 1387), whose reign lasted ten years (1413-1422). His companion was another Sir John Oldcastle, not the Lord Cobham of the poem (as Tennyson supposes). He aided the persecution of the Lollards.

P. 130, l. 19. *Amurath*. The Turkish Sultan Amurath, or Murad I. (1319-1389), who waged several bloody wars against the Christians.

P. 133, l. 4. *Sylvester*. Sylvester II., who became Pope in 999.

COLUMBUS, p. 135.

This poem, written at the request of certain Americans, was founded on a passage in Irving's "Life of Columbus":

"The caravels set sail early in October, bearing off Columbus, shackled like the vilest of culprits," etc.

According to Collins, a comparison of Tennyson's "Columbus" and "Columbus at Seville" (1869), by Joseph Ellis, shows many points of similarity, not only in the framework of the poems, but in details. "If the resemblances between the poems are coincidences," says Collins, "it would be difficult to match coincidences so extraordinary in the whole history of literary parallels."

P. 135, l. 2. *Chamber ornaments.* Columbus kept the chains as relics of the dishonor done him.

P. 136, l. 4. *Dragon's mouth.* The name given by Columbus to a channel between Trinidad and South America.

P. 136, l. 5. *Mountain of the World.* The highest peak in Ceylon, called "Mountain of the Gods."

P. 136, l. 25. See *Psalms*, civ., 2.

P. 136, l. 27. *Lactantius.* A Latin writer of the fourth century A.D.

P. 139, l. 1. *Wall of Cambalu.* The wall surrounding the residence of the Khan of Cathay. Cf. "Paradise Lost," XI., 388, "Cambalu, seat of Cathayan Can."

P. 139, l. 3. *Prester John.* Known in legend as a Christian king of India.

P. 139, l. 11. *Hispaniola.* The island of Haiti.

P. 139, l. 20. *Bovadilla.* Francis de Bobadilla, an officer of the Spanish court, sent to San Domingo in 1500 to investigate the condition of that colony. By his order Columbus was chained, doubtless to please the bigoted prelate, Juan Rodriguez Fonseca.

P. 140, l. 7. *Veragua.* A province of New Spain in South America.

P. 141, l. 28. *The Catalanian Minorite.* A Benedictine monk, Bernardo Buil, sent by the Pope in 1493 to the West Indies. It is said that he was not a Minorite. While he hated Columbus, he did not excommunicate him.

THE VOYAGE OF MAELDUNE, p. 144.

In writing this poem Tennyson utilized an old Irish story translated in Joyce's "Celtic Romances," but most of the details were his own. Says Collins: "He has dealt with it in the same way as he has dealt with Malory's 'Morte d'Arthur' in such idylls as 'The Coming of Arthur,' deriving from his original little more than the framework of his poem."

P. 145, l. 12. *Flittermouse*. The bat, which is also called "flickermouse" in England.

P. 147, l. 10. *Finn*. One of the heroes of ancient Ireland, said to have been the father of the famous bard Ossian.

P. 149, ll. 10-13. Cf. Poe's "City in the Sea."

P. 152, l. 6. *St. Brendan*. The reference is to the old legend of the voyage of St. Brendan in the sixth century. He set out from Kerry, Ireland, and sailed westward, meeting with many wonderful adventures. Cf. Matthew Arnold's "Saint Brandan."

DE PROFUNDIS, p. 154.

Published in the *Nineteenth Century*, May, 1880; reprinted in "Ballads, and Other Poems." According to Stopford Brooke, it was "written on the birth of his eldest son" (Hallam, born August 11, 1852).

Mr. Wilfrid Ward, in "Talks with Tennyson" (*New Review*, July, 1896), gives an account of a conversation at Farringford in 1889 in which the poet explained the meaning of "De Profundis," line by line. Some passages from this article are quoted.

"He supposes," says Ward, "a child just born, and considers the problems of human existence as presented by the

thought of the child's birth, and the child's future life with all its possibilities. The poem takes the form of two greetings to the new-born child. In the first greeting life is viewed as we see it in the world, and as we know it by physical science, as a phenomenon; as the materialist might view it; not indeed coarsely, but as an outcome of all the physical forces of the universe, which have ever contained in themselves the potentiality of all that was to come — 'all that was to be in all that was.' These vast and wondrous forces have now issued in this newly given life — this child born into the world. There is the sense of mystery in our greeting to it; but it is of the mysteries of the physical universe and nothing beyond; the sense of awe fitting to finite man at the thought of infinite Time, of the countless years before human life was at all, during which the fixed laws of nature were ruling and framing the earth as we know it, of the countless years earlier still, during which on the nebular hypothesis nature's laws were working before our planet was separated off from the mass of the sun's light, and before the similar differentiation took place in the rest of the 'vast waste dawn of multitudinous eddying light.' Again, there is awe in contemplating the vastness of space; in the thoughts which in ascending scale rise from the new-born infant to the great globe of which he is so small a part, from that to the whole solar system, from that again to the myriad similar systems 'glimmering up the heights beyond' us which we partly see in the Milky Way, from that to those others which human sight can never descry. Forces in time and space as nearly infinite as our imagination can conceive have been leading up to this one birth, with the short life of a single man before it. May that life be happy and useful. Viewed still as the course determined by nature's laws — a

course unknown to us and yet unalterably fixed — we sigh forth the hope that our child may pass unscathed through youth, may live a full and prosperous life, blessed by man for good done to man, and may pass peacefully at last to rest. Such is the first greeting — full of the poetry of life, of its wondrous causes, of the overwhelming greatness of the universe of which this young life is the child, cared for, preserved hitherto unscathed amid these awful powers, all in all to its parents, inspiring the hope which new-given joy makes sanguine, that fortune may be kind to it, that happiness may be as great, sorrow and pain as little, as the chances of the world allow.

“After his explanation, he read the first greeting to the child: —

‘Out of the deep, my child, out of the deep,
Where all that was to be, in all that was,’ etc.

“And then comes the second greeting. A deeper chord is struck. The listener who has, perhaps, felt as if the first greeting contained all, — all the mystery of birth, of life, of death, hears a sound unknown, unimagined before. A new range of ideas is opened to us. The starry firmament disappears for the moment. The ‘deep’ of infinite time and space is forgotten. A new sense is awakened, a deeper depth disclosed. We leave this wondrous world of appearances. We gaze into that other deep — the world of spirit, the world of realities; we see the new-born babe coming to us from that true world, with all the ‘abyssal depths of personality,’ no longer a mere link in the chain of causes, with a fated course through the events of life, but a moral being, with the awful power of making or marring its own destiny and that of others. The proportions are abruptly reversed. The child is no longer the

minute outcome of natural forces so much greater than itself. It is the 'spirit,' the moral being, a reality which impinges on the world of appearances. Never can I forget the change of voice, the change of manner, as Lord Tennyson passed from the first greeting, with its purely human thoughts, to the second, so full of awe at the conception of the world behind the veil and the moral nature of man; an awe which seemed to culminate when he paused before the word 'Spirit' in the seventh line, and then gave it in deeper and more piercing tones: 'Out of the deep—*Spirit*,—out of the deep.' This second greeting is in two parts. . . .

"Note that the second greeting considers the reality of the child's life and its meaning, the first only its appearance. The great deep of the spiritual world is 'that true world within the world we see, whereof our world is but the bounding shore.' And this indication that the second greeting gives the deeper and truer view is preserved in some of the side touches of description. In the first greeting, for example, the moon is spoken of as 'touch'd with earth's light'; in the second the truer and less obvious fact is suggested. It 'sends the hidden sun down yon dark sea.' The material view again looks at bright and hopeful appearances in life, and it notes the new-born babe 'breaking with laughter from the dark.' The spiritual view foresees the woes which, if Byron is right in calling melancholy the 'telescope of truth,' are truer than the joys. It notes not the child's laughter, but rather its tears, 'thou wailest being born and banished into mystery.' Life, in the spiritual view, is in part a veiling and obscuring of the true self as it is, in a world of appearances. The soul is 'half lost' in the body which is part of the phenomenal world, 'in thine own shadow and in this fleshly sign that thou art

thou.' The suns and moons, too, are but shadows, as the body of the child itself is but a shadow—shadows of the spirit-world and of God himself. The physical life is before the child ; but not as a fatally determined course. Choice of the good is to lead the spirit ever nearer God. The wonders of the material universe are still recognized ; 'Sun, sun, and sun, thro' finite-infinite space in finite-infinite Time,' but they vanish into insignificance when compared to the two great facts of the spirit world which consciousness tells us unmistakably—the facts of personality and of a responsible will. The great mystery is 'Not Matter, nor the finite-infinite,' but 'this main-miracle, that thou art thou, with power on thyself and on the world.'

"'Out of the deep'—in this conception of the true 'deep' of the world behind the veil we have the thought which recurs so often, as in the 'Passing of Arthur' and in 'Crossing the Bar'¹—of birth and death as the coming from and returning to the spirit-world and God himself Birth² is the coming to land from that deep ; 'of which our world is but the bounding shore' ; death the reëmbarking on the same infinite sea, for the home of truth and light."

Of "The Human Cry" at the close, the poet said that it was a prayer "of self-prostration before the infinite. I think he intended it as a contrast with the analytical and reflective character of the rest. It is an outpouring of the simplest and most intense self-abandonment to the Creator,

¹ "From the great deep to the great deep he goes"; and "when that which drew from out the boundless deep turns again home."

² For in the world, which is not ours, They said

"Let us make man" and that which should be man,
From that one light no man can look upon,
Drew to this shore lit by the suns and moons
And all the shadows.

an acknowledgment, when all has been thought and said with such insight and beauty, that our best thoughts and words are as nothing in the Great Presence — in a sense parallel to the breaking-off in the ode to the Duke of Wellington: ‘Speak no more of his renown, lay your earthly fancies down.’ ”

P. 154, l. 12. *Prophet of the perfect man.* Cf. “In Memoriam,” epilogue, “a closer link betwixt us and the crowning race,” etc.

“Evolution was a very favorite topic with him. He had made a close study of it, and Huxley once said to me that Tennyson’s grasp of the principles of physical science was equal to that of the greatest experts. Wallace’s book on Darwinism was not published until 1889, but long before that time Tennyson often spoke of his genius, and was disposed to think his conclusions more exact in some respects than Darwin’s: ‘Wallace pointed out that man has a prospective brain — that he has faculties in excess of his physical needs. This would show that you can’t account for his higher faculties by natural selection.’ Again: ‘The descent of man’s body from lower animals,’ he once said, ‘if it is true helps to solve the mystery of man’s dual nature. We naturally inherit a great deal from our brute ancestors. The spiritual nature is something superadded, but the brute nature is there, and remains side by side with the other.’” (Ward, “Talks with Tennyson.”)

P. 156, l. 3. *Shatter’d phantom of that infinite One.* Cf. “In Memoriam,” prologue, “broken lights of thee.”

P. 156, ll. 8, 9. Cf. “The Ring” : —

“No sudden heaven, nor sudden hell, for man,
But thro’ the Will of One who knows and rules —
And utter knowledge is but utter love —
Æonian Evolution, swift or slow,

Thro' all the spheres — an ever opening height,
An ever lessening earth."

P. 156, l. 12. *With power on thine own act.* "Speaking of free will, he said: 'Man is free, but only free in certain narrow limits. His character and his acquired habits limit his freedom. They are like the cage of a bird. The bird can hop at will from one perch to another, and to the floor of the cage, but not beyond its bars.'" (Ward, "Talks with Tennyson.")

PREFATORY SONNET, p. 157.

First published in the *Nineteenth Century*, March, 1877. This sonnet is an expression of Tennyson's characteristic attitude toward doubt, and of his open-minded search for truth.

The "old craft seaworthy still" was the *Contemporary Review*. Tennyson's fellow-contributors to the first number of the *Nineteenth Century* were W. E. Gladstone, W. R. S. Ralston, Sir John Lubbock, Croom Robertson, Cardinal Manning, and other thinkers of Great Britain.

TO THE REV. W. H. BROOKFIELD, p. 158.

Published in the *Memoir of Brookfield*, 1875. William Henry Brookfield (1809-1874), one of the poet's intimate friends at Cambridge, was a noted preacher and educator.

The "lost light of those dawn-golden times" was Hal-lam. The reference in line 11 is to "As You Like It."

MONTENEGRO, p. 159.

First published in the *Nineteenth Century*, May, 1877. This sonnet, like that on Poland, written in his youth, shows Tennyson's interest in the cause of freedom.

Tsernogora (line 12) is the native name of Montenegro.

TO VICTOR HUGO, p. 160.

First printed in the *Nineteenth Century*, June, 1877. In Hugo's letter of thanks (dated June 4, 1877) is this characteristic sentiment: —

"France et Angleterre sont pour moi un seul peuple comme Vérité et Liberté sont une seule lumière. Je crois à l'unité divine."

The thought in lines 10 and 11 recalls "Locksley Hall," "The Parliament of man, the Federation of the world." Cf. "Ode Sung at the Opening of the International Exhibition: "

"Till each man find his own in all men's good,
And all men work in noble brotherhood."

The poet's son Lionel visited Hugo in Paris in the summer of 1877. ("Memoir," Vol II., p. 218.)

BATTLE OF BRUNANBURH, p. 161.

A free rendering of the poem in the *Anglo-Saxon Chronicle*. The seventy-three lines of the original have been broken into stanzas containing in all 125 lines.

The author of this battle-piece is unknown. Authorities differ as to the site of Brunanburh. See Green, "The Conquest of England," p. 254, note 1.

Athelstan, who reigned from 925 to 940, was the grandson of King Alfred.

ACHILLES OVER THE TRENCH, p. 167.

This blank-verse translation of a spirited passage of the "Iliad" appeared in the *Nineteenth Century*, June, 1877.

TO PRINCESS FREDERICA ON HER MARRIAGE,
p. 169.

Lines written on the marriage of Princess Frederica (daughter of George V. of Hanover, died June 12, 1878) to Baron Alphonse de Pawel-Rammingen, at Windsor, April 24, 1880. Cf. "In Memoriam," epilogue:

"Nor count me all to blame if I
Conjecture of a stiller guest,
Perchance, perchance, among the rest,
And, tho' in silence, wishing joy."

SIR JOHN FRANKLIN, p. 169.

Written in 1877 and first published in the "Ballads" volume, 1880.

Tennyson's wife was a niece of Sir John Franklin (1786-1847), the arctic explorer, who never returned from the expedition on which he sailed in 1845.

TO DANTE, p. 170.

The occasion for which these lines were written was the celebration at Florence (May 14, 1865) of the Dante centenary. Tennyson did not go to Florence. His lines were recited at the festival by Lord Houghton. See "Memoir," Vol. II., p. 255.

TO PRINCESS LOUISE, p. 170.

This stanza, hitherto unpublished in the collected editions of Tennyson's works, was first printed in the summer of 1891. The lines were inscribed with the poet's autograph in a volume of his poems given to Princess Louise, of Schleswig-Holstein, for her good works in the hospitals, by representatives of the nurses of England. The gift was made a short time before her marriage to Prince Aribert of Anhalt (July 6, 1891).

INSCRIPTION FOR THE STATUE OF THE DUCHESS OF KENT, p. 170.

Printed in *The Court Journal*, March 19, 1864, and in Shepherd's unauthorized reprint of "The Lover's Tale," 1875. The stanza was written at the request of Queen Victoria.

STANZA WRITTEN FOR THE "SHAKESPEAREAN SHOW-BOOK," p. 171.

Printed in the "Shakespearean Show-Book" (March, 1884), issued for the benefit of a fair for the Chelsea Hospital for Women.

COMPROMISE, p. 171.

Printed in the *Pall Mall Gazette*, in 1885. The poem was addressed to Mr. Gladstone, then Premier, after some correspondence on the Franchise Bill in the summer of 1884. The poet thought redistribution "an integral part of a true Franchise Bill."

These lines were sent to Gladstone November 14, and called forth a letter from him in which he explained his position and thanked Tennyson for his "suggestion in verse." ("Memoir," II., p. 308.)

EXPERIMENT IN SAPPHIC METRE, p. 171.

First printed in Jebb's "Primer of Greek Literature" (1877), p. 60. The stanza, says Jebb, "preserves the genuine Greek cadence."

THE ROSEBUD, p. 172.

This "unpublished fragment" was written for an anthology, "Rosa Rosarum" (or "Ros Rosarum"), edited by Mrs. E. V. Boyle, the lady who illustrated Tennyson's "May Queen." This anthology was published in 1885.

PREFATORY STANZA TO "PEARL," p. 172.

This quatrain was first printed (in 1891) in Dr. Golancz's edition of "The Pearl," an English poem of the fourteenth century.

TO VIRGIL, p. 173.

First published in the *Nineteenth Century*, September, 1882; reprinted with *Tiresias*, 1885. There is an excellent chapter in Collins' *Illustrations of Tennyson* comparing Tennyson and Virgil. The two bards have much in common. The reference in line 3 is to the Greek poet Hesiod.

Professor Oliver Elton thus comments on Tennyson's treatment of ancient themes with "modern touches": "Tennyson, like Gray and Landor, is a poet of the classical Renaissance, and this is another of his great titles. 'The Lotos-Eaters,' 'Tithonus,' and 'Ulysses,' are what we call Hellenics, although 'Ulysses' is full of Dante and 'The Lotos-Eaters' of Spenser. Such a following of older poets implies a distinct gain of originality. This may be said of the whole mass of echoes, imitations, and noble or gracious reminiscences, which scholars have sought and found in Tennyson's works. In his Hellenics, Tennyson starts with an immense advantage which he is always forfeiting elsewhere. I mean that his aim is pure beauty, that he has not one eye on his application, that he is not writing what can be quoted at congresses, and that he is throwing himself on his real gift, and his real temperament. We find a mixture of ancient feeling with his own, and we find the same gifts as in the best of his other work. The dissolved melancholy, the wail of a shadowy soul in an indistinct other world, with its faint cry as of a bat or a bird,

its longing to finish, its faint clinging to life, all receive expression in the slow laboring movement of the verse, which penetrates even the heroic 'Ulysses':

'The long day wanes; the slow moon climbs; the deep
Moans round with many voices.'

The essence of all such antique or half antique feeling is gathered into the 'Lines to Virgil,' who of all old poets is commonly felt to give us most of it. Those lines show the heart of Tennyson as a poetic artist, just as the lyrics give us the best of his landscape, and 'Maud' the best of his human insight." ("Tennyson: a Lecture," 1901, p. 24.)

DESPAIR, p. 176.

Published in *Nineteenth Century*, November, 1881; reprinted in the "Tiresias" volume, 1885. The poem is a protest at once against extreme Calvinism and atheism.

Ward, in his "Talks with Tennyson," says: "He insisted strongly on misuses of the word 'God,' and often condemned the immorality of extreme Calvinism. One could not but trace to the memories of the Calvinistic surroundings of his boyhood the deep feeling evident in such poems as 'Despair' and 'Demeter' against the conception of a vindictive deity. . . .

"The vindictive idea of God was perhaps his greatest trial in popular religion. Another was the anthropomorphism which regarded the Supreme Being as a sort of 'magnified clergyman.' But he admitted that this was almost inevitable with some of the uneducated. 'These misuses of the word *God* make me prefer another name,' he said. 'I prefer to say the Highest or the Supreme Being. In the 'Ancient Sage' I have called God *The Nameless*. I have sometimes demurred to the phrase

‘personal,’ as applied to God, for that same reason. It has been used as though personality were quite similar in God and in man. But I only mean that his personality is higher than ours.’ ”

In “Despair,” as in “St. Simeon Stylites” and other poems, Tennyson uses the dramatic monologue, which Browning employs so successfully. The problems of man’s origin and destiny often occupied his thoughts, and received treatment in several striking poems. Of Tennyson’s method, Ward says : “His method consisted in the presentation of two opposing veins of thought, of questioning and doubt on the one hand, and of instinctive assurance on the other. Each line of thought is given its weight. The instinctive assurance is not set aside in consequence of the speculative doubt ; nor is it allowed to check the doubt in its critical function. Doubt and questioning may lead to the discovery that some instinctive beliefs are based on mere prejudice. Yet there are instincts which bear in them signs of authority—as the inner voice appealed to in the ‘Ancient Sage’ ; and the fact is recognized that doubt and questioning may be morbid, and a consequence of intellectual defect. In ‘The Two Voices’ these two elements are formally expressed. In the ‘In Memoriam’ they are indicated by the expression of moods of doubt, which are not represented as the final conclusions of the poet, and which are sometimes dismissed with such lines as ‘We do him wrong to sing so wildly.’ In the ‘De Profundis’ the first greeting gives the materialist view of life, which is counterpoised by the spiritual view of the later lines. In ‘Vastness,’ which had, as he first read it to me, two distinct voices—the last line being placed in the mouth of a separate speaker who answers the rest of the poem—is still preserved the intimation of two veins of

thought, the last line indicating the underlying conviction adhered to in the face of insoluble mystery. In the 'Ancient Sage' again—and more dramatically than in the others—we have two voices and two distinct characters. Even where this is not so, the dramatic form is often kept, as in 'Despair'—showing that a mood of thought is expressed rather than the convictions of the poet. And the dramatic form of even his greatest solutions of metaphysical problems reminds us that the poet was rather indicating broad outlines of a philosophical position which became year by year more closely defined than professing to put in unalterable and final shape the analysis of his convictions."

MIDNIGHT, JUNE 30, 1879, p. 185.

First printed as a Prefatory Poem to Charles Tennyson Turner's "Collected Sonnets, Old and New," 1880. This much-loved brother, who was for many years vicar of Grasby, died June 25, 1879. Says Napier: "All who have studied his sonnets feel that no lines could better describe his genius than those which the laureate caused to be cut on the mural tablet he erected to his memory in Grasby Church:—

'True poet, surely to be found,
When Truth is found again.'"

In a letter to Gladstone the poet wrote: "He was almost the most lovable human being I have ever met." Cf. "In Memoriam," LXXIX.

EARLY SPRING, p. 187.

First published in the *Youth's Companion*, December 13, 1883; reprinted with "Tiresias," 1885.

"The thought running through it is of course that of

earth revived by spring, by a visitation direct from heaven, whose young messengers, laden with genial sun and rains, brighten everything before them, and spread beauty all around with lavish hand. The poet, watching the new-born glories of the spring, finds memory and hope both awakened by the sight. He is held spellbound for a time, until the chuck-chuck of the bird (possibly the Sedge-warbler) from some laurel bush or coppice arouses the poet also to utterance, and he, like the birds, breaks into thankfulness and joy" (Alfred Ainger). Cf. "The Progress of Spring" and "The Two Voices":

"If Nature put not forth her power
About the opening of the flower,
Who is it that could live an hour?"

P. III, l. II. *A Jacob's ladder*. "A meteoric appearance resembling broad beams of light from heaven to earth. A somewhat similar phenomenon may be seen when the sun shines through the chink or hole of a closed shutter. The allusion is, of course, to the ladder which Jacob dreamt about" (Brewer's "Reader's Handbook," 1900.) See *Genesis*, xxviii., 12.

"FRATER AVE ATQUE VALE," p. 189.

First published in the *Nineteenth Century*, March, 1883.

These lines on Catullus were composed while the poet and his son were visiting Italy in 1880. They passed a delightful day, exploring the groves and ruins of Sirmio, the home of the graceful Roman singer, which recalled to memory that plaintive strain:

"Accipe fraterno multum manantia fletu,
Atque in perpetuum, frater, ave atque vale!"

"Desenzano is a town at the southern end of Lake Garda, in Italy. The narrow peninsula of Sermione (the

Latin *Sirmio*), where Catullus had his country house, is about three miles and a half to the east of Desenzano. There are some slight remains of an ancient building on the edge of the lake, said to belong to the poet's villa; and on a hill near by are fragments of Roman baths." (Rolfe.)

FREEDOM, p. 190.

Published in *Macmillan's Magazine*, December, 1884, also in the *New York Independent* for 1884; reprinted with "Tiresias," 1885.

The references in the first stanza are to ancient Athens and Rome.

Stanza V. (which sounds like an echo of "In Memoriam," CVI., and the epilogue, closing stanzas) was not in the poem as first published.

In line 34 strown = smoothed, levelled.

LOCKSLEY HALL SIXTY YEARS AFTER, p. 192.

Published in 1886, with "The Fleet," "Jubilee Ode," and "The Promise of May." Says H. S. Salt: "In politics, Lord Tennyson's principles are distinctly reactionary; the best that can be said of them is that, having begun as a sham Liberal, he at least ended as a real and undisguised Tory." ("Tennyson as a Thinker," 1893, p. 28.)

According to Mr. Salt, Tennyson's social philosophy is "that of a man who, by the conditions of his birth, education, temperament, and general surroundings, was quite incapacitated for recognizing the progressive and intellectual tendencies of the times in which he lived."

There is some foundation for this criticism. As Wilson remarks, "The eager impulse to advance is lost within a growing gloom, as the wise old poet contemplates a nation

fallen on evil days." (" 'Tis Sixty Years Since," 1894, p. 26.) Other eminent Englishmen shared this distrust of Liberalism. On the other hand, many public men of England welcomed the change to self-government on the part of the masses of the workingmen, who were given the ballot in 1885.

See Gladstone's article on "'Locksley Hall' and the Jubilee," in the *Nineteenth Century*, January, 1887.

P. 193, ll. 3-6. These lines were originally in "Locksley Hall," but were omitted for some reason. The couplets were then slightly different :

"In the hall there is a picture, Amy's arms are round my neck,
Happy children, in a sunbeam, sitting on the ribs of wreck.

"In my life there is a picture, she who clasp'd my neck is flown.
I am left within the shadow, sitting on the wreck alone."

P. 194, l. 6. *Lies the warrior.* A crusader.

P. 198, l. 3. "*Forward*," etc. Cf. "Locksley Hall,"
"Forward, forward let us range."

P. 199, l. 8. *Celtic Demos.* The reference is to the maddened populace of Paris in the French Revolution.

P. 200, ll. 1, 2. Cruelties said to have been perpetrated in Ireland.

P. 201, l. 12. *Suffrage of the plow.* The Reform Bill of 1832 added half a million electors, chiefly of the middle classes. The Reform Bill of 1867 enfranchised a million workingmen, and the Reform Bill of 1884 made the right of suffrage almost universal in the United Kingdom.

P. 202, l. 5. *The practised hustings-liar.* The campaign orator. The epithet "tonguesters," descriptive of election-day speakers, seems to have been coined by Tennyson.

P. 203, l. 1. *The Voices*. The votes of the lower classes, the workingmen of England.

P. 204, l. 3. *Zolaism*. The realistic fiction of the French writer Zola.

P. 205, l. 3. *Jacobinism and Jacquerie*. Violent opposition to legitimate government. The Jacobins were a political club of revolutionists, organized in 1789. They met in the ex-convent of the Dominicans in Paris. "Jacquerie" = an insurrection of the lower classes, like the revolt of the French peasants in 1358.

P. 205, ll. 5 *et seq.* Cf. "Locksley Hall," "The Golden Year," and "In Memoriam," CXVIII. and epilogue (closing stanzas).

P. 207, ll. 7 *et seq.* During one of Ward's visits to Tennyson, in 1885-1886, the poet's conversation related to the subject-matter of this passage:

"Another saying of his connected with this subject is all the more interesting, because he immediately afterwards embodied it in eight lines of great beauty. Walking one day on the down which stretches from Freshwater Bay to the Freshwater Beacon, his conversation was chiefly of two subjects. One was the mad lawlessness of the Celtic character, which he illustrated by items of news from Ireland — fresh instances of maiming cattle, and of murder and outrage, and the other all the mass of confusion and crime which a great town brought together. Paris was worse than London, he said, because of the Celtic element in the French character. About halfway between Freshwater Bay and the Beacon, he suddenly stopped and pointed with his stick to a star, quite visible, though it was almost daylight. 'Do you see that star?' he asked, in his abrupt way. 'It is the evening star. Do you know that if we lived there this earth would look to us exactly like that.

Fancy the vice and confusion of London or Paris in that peaceful star.' He looked again at the star with an expression half of horror, half of grim humor. We walked on. I did not know at the time that he was writing the second 'Locksley Hall'; and it was with a curious sensation that one read afterwards the exquisite lines which that walk had (apparently) suggested. His few words on the subject proved to have been, what his thought so often was, condensed prose notes of what became exquisite poetry."

P. 208, l. 11. See *Psalms*, viii. For the thought in the following lines, cf. "Vastness."

P. 214, ll. 9 *et seq.* These lines, and others that dwell on the limitations of the evolution process, are illustrated by Tennyson's conversation with Miss Weld: "Whatever is the highest of all must be the Deity, call it by whatever name you will. Wherever life is, there God is, especially in the life of man. We are all sons of God; but one only is worthy to be called the Son of man, the representative of the whole of humanity. . . .

"I do not care to make distinctions between the soul and the spirit, as men did in days of old, though perhaps the spirit is the best word to use of our higher nature, that nature which I believe in Christ to have been truly divine, the very presence of the Father, the one only God, dwelling in the perfect man. . . .

"Alas! that we should hear this cry ['What is truth?'] repeated in our own age, and that men should fail to find their soul's craving for truth satisfied by Christianity. The great spread of agnosticism and unbelief of all kinds seems to me to show that there is an evil time close at hand." (*Contemporary Review*, March, 1893.) Some passages in "The Promise of May" express the same mood.

THE FLEET, p. 216.

First printed in the *London Times*, April 23, 1885; re-published with "Locksley Hall Sixty Years After," 1886. The extract from Sir Graham Berry's speech was added as a foot-note in 1886.

OPENING OF THE INDIAN AND COLONIAL
EXHIBITION BY THE QUEEN, p. 218.

This poem, written at the request of the Prince of Wales, was printed in the British newspapers at the time of the opening of the exhibition, May 4, 1886.

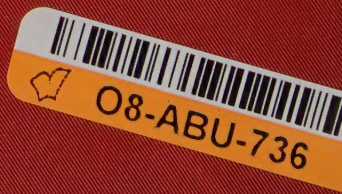
According to a writer in *Macmillan's Magazine* (July, 1899), Tennyson is "the true poet of imperialism"; and in these verses he "once more gave voice to his Imperialistic views," as he did in "The Third of February" (1852), in the epilogue to "Idylls of the King," and elsewhere. See "Memoir," I., p. 343.

John Murray Moore, in his lecture on "Tennyson as a National Poet," emphasizes Tennyson's love for the British colonies and his faith in the expansion of the Empire. "If I were to summarize Tennyson's national and political principles in the form of a creed," he says, "it would be after this fashion: —

"I believe in the British Constitution, with such modifications as the age requires, equally assented to by the Three Estates of the Realm. I believe in Peace with Honor, but in a constant preparedness for war; in the maintenance of our Public Services, especially the Navy. Our boys should be drilled, and our adults trained in the use of arms, but not by compulsion. I believe in

Universal Free Education in which God and His Word are recognized; and in the Union of the Church with the State. I believe in conserving the unity of the three kingdoms; in the continual expansion of the Empire; in Colonial Federation, Imperial Federation, and in the Confederation of the Anglo-Saxon races."





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